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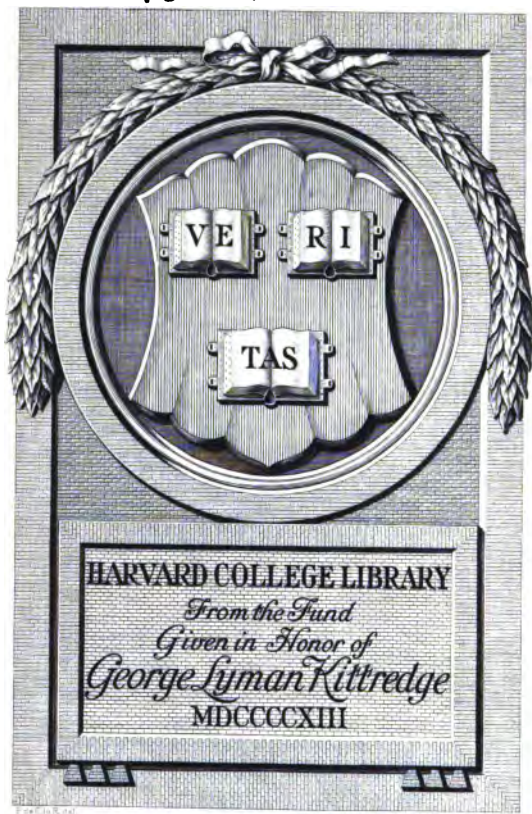
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6.

Ganesh,
Bangalore.



THE
JAIMINI BHARATA,

A CELEBRATED
CANARESE POEM.

WITH
TRANSLATION AND NOTES

BY DANIEL SANDERSON,

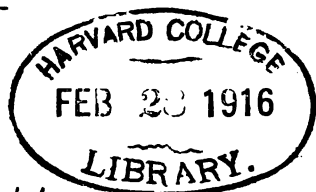
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జీ ప్ర మ ని ధా ర తి వ్ర.

మోదలనే సంది.

శ్రీవధువినంబకళకేరకంపింశీభక
తావళియడ్రుత్కుముదకేరకంబిరియేజగ
తీవలయదమలసాభాగ్యరత్నాకరంపేజీ-నిమ్మిరేవరియే |
ఆవగంసరసకరుణామృతదకలేగళం
తీవిదేళీనగేయబేళిదింగళంపసరిసువ
దేవపురనిలయలక్ష్మీరమణనాస్యజంద్రానందనమగియే ||౧||
పావనతులాభరణమంమాడికొండేసేన
పావనతరస్వరూపంసారదాదిముని
పావనతపాదపంకేరుడద్వంద్వమిందుకలావతంసముమీయా |

TRANSLATION.

Verse. 1. May the moon-face¹ of Vishnu of Dévapura², always suffused by moonlight-smile full of delightful favour-ambrosial rays³,—at which the Chakóra eye of Lakshmi is enraptured⁴, the lotus-bud heart of the devout expands⁵, and the sea of the world's pure happiness rises and overflows its bounds⁶,—give us joy.

2. May he whose spotless form shines adorned with the unrivalled serpent-ornament,—at whose lotus-feet Nárada and all the Munis bow,—whose head-jewel is the moon,—who fulfils

Note 1. A very common figure in Hindu poetry. Women are often distinguished as the moon-faced ones.

2. i. e. as worshipped at Dévapura, where the descendants of the poet still reside.

3. Properly digits; of which the Hindus reckon sixteen. The moon is the repository of the ambrosia of the gods. Its waning is caused by their drinking the ambrosia, which preserves their immortality, and which is replenished by the sun during the fortnight of its waxing.

4. Or nourished. The Chakóra is a bird said to live exclusively in the air, never coming to the ground, and to feed only on the rays of the moon. When the moon rises, it remains in a fixed position with its mouth open towards the moon, and drinks in its rays with intoxicating delight. So the eye of Lakshmi towards her husband.

5. The lotus-bud opens at night, and closes at day-break.

6. The influence of the moon causing the tides.

ಭಾವನೆಯನೊಡಗೂಡಿಸುವಸಕಲಸುರರನಂ
 ಭಾವನೆಯಕೈಕೊಂಬಲೋಕವಿಸ್ತರಣಾಪು
 ಭಾವನೆಯನತ್ರಯಂಬೇವಗಂಗಾಧರಂಸಲಡುನಿಚ್ಚಂನಮ್ಮನೂ || ೮ ||
 ಪ್ರಸ್ತುತದೊಳ್ಳೊಗದಮುಂಬೆಲ್ಲಗಮಲದಂತದಗ
 ಭಸ್ತಿನವಪೂರ್ವಸಂಧ್ಯಾರೂಂಭಾಳ್ವಿ
 ನೃಸ್ತುಸಿಂಧೂರಮಂಕುರಿಪವೊಂಬಿಸಿಲೊಡನೆಮೂಡುವೆಳ್ಳೆನಿಸರಸೆವಾ |

the desire of Párvati,—who receives the homage of all deities,—of world-wide glory,—the triple eyed,—the sustainer of the heavenly Ganges⁷,—ever preserve us.

3. May Vináyaka, giver of all success⁸, beautiful by his elephant form huge as the eastern mountain—whose unsullied

7. The following is a brief summary of the origin of the Ganges, as detailed in several sections of the first part of the Rámáyana. Ganga was the daughter of Himavat king of mountains, and given by him to the gods.

Ságara king of Ayódhya had by one of his wives sixty thousand sons. Whilst performing the horse-sacrifice, the horse was stolen. He commanded his sons to go and search for it. Not finding it on the earth, they dug down to Pátála, where they found the horse feeding, and Kapila Muni near it in profound meditation. On being charged with the theft, he by one glance reduced them all to ashes. On account of their long absence, Ságara sent his grandson, Ansumat, to seek for them. He found their ashes, and the horse feeding near them. Unable to find water to pour on the ashes, he was directed by Kapila (who was a minor incarnation of Vishnu,) not to pour common water upon them, but now to take the horse and complete his grandfather's sacrifice; and he assured that his (Ansumat's) grandson should obtain for their ashes the heavenly Ganges. Ságara reigned 30,000 years; Ansumat 32,000; his son Dilípa 30,000; his grandson Bhagírátha intent, as his ancestors had been, on bringing down the Ganges, persevered in a long course of austerities. After 1000 years Bramha signified his plea-

sure by commanding him to ask a boon.

He begged that the sons of Ságara might obtain water for their funeral rites; that, their ashes being wetted by the celestial Ganges, they might ascend to heaven. Bramha granted his request on condition that he prevailed on Siva to break the fall of the waters; else the earth would be washed away.

By further austerities he propitiated Siva, who engaged to receive the goddess, and commanded her to descend. In anger she resolved to bear him down by her stream; but he, aware of her proud resolve, detained her in his hair. When Bhagírátha applied to him for the waters, Siva reminded him that his request was only that he should "receive" the Ganges. Bhagírátha engaged in further austerities, and Siva being pleased with them discharged the waters from his locks in seven streams; one of which followed the king. As he led the way in a splendid chariot, the Ganges followed; but, overflowing a sacrifice which Jahnú was performing, the enraged Muni drank up the whole, but was afterwards prevailed upon to discharge it from his ear. Thence the stream followed the king to Pátála, washed the ashes, and liberated his ancestors the sons of Ságara.

8. Vináyaka, the god of difficulties, is invoked before undertaking any work of

ಮಸ್ತಕದಮೂಕೆಮಕುಟಮಾಗಲು ದಯಾಚಲದ
 ವಿಸ್ತಾರದಂಕೆಭದ್ರಾಕ್ಷಿ ಪ್ರತಿಮೋಳ್ಳೊಪ್ಪುವನ
 ಮಸ್ತಸಿದ್ಧಿ ಪ್ರದಾಯಕವಿನಾಯಕಮಾಳ್ವದೆಮಗೆನಿವಿಘ್ನತೆಯನೂ ||೩||
 ಭೂಮೋಮಪಾಶಾಲ್ಮಲೋಕಂಗಳಲ್ಲಿ ನಂ
 ಭಾವ್ಯರೆಂದೆನಿಸಿಕೊಂಬಖಿಲದೇವಕೇಳಂ
 ಸೇವ್ಯಮಾದಜನಪಟ್ಟದರಾಣಿವರದೇಕಲ್ಯಾಣಿಧನೇವೇಣೀ |
 ಕಾವ್ಯಮಿದುಭುವನದೊಳ್ಳನ್ನಕಲಜನುಂದನು
 ಕ್ರಾವ್ಯಮಪ್ಪಂಕೆನ್ನವದನಾಜ್ಞದಲ್ಲಿನೀ
 ನೇವ್ಯಾಪಿಸಿದಮಲನುಮತಿಯಂತಾಯೆನಗೆತಾಯೆನಗೆಗೂಡಿನೋಡಿ ||೪||
 ಪಾರದೇವರಾರ್ಥಮಂವರಯತಿಗೆಭಂಗಮಂ (ಪದಾರ್ಥಮಂ)
 ತಾರದೇವಜಾನ್ವಯಕ್ರಿಯೆಗಳೈದೂರೂಂ
 ಬಾರದೇವೀದಗುಣಗೂಣಕಲಾಗೌರವಂತೀರದೆದುರುಕ್ಕಿಗಳೈ |
 ಕೀರದೆನುಮಾಗದೊಳ್ಳದೆವನತ್ಪುರುಷನಗ
 ಭೀರದೆನಕಮಂಪೋಲ್ವಕಾವ್ಯಪುಬಂಧಮಂ
 ಕಾರದೆಯಕರುಗಾದಿಂವೊಳ್ಳೆವನಾಂದೋರಮಂತೊರೆದೊಲ್ಲುಂಕೇಳ್ವುದೂ ||೫||

tusks are the first beams of the morning, the crimson on his forehead the rosy dawn, his brilliant jewelled crown the sun rising with golden rays,—remove from us all impediment.

4. O mother, queen of Bramha adored by all the gods, (themselves worshipped in heaven, earth, and hell,) the bountiful, the auspicious, the serpent-haired⁹, the goddess of speech,—that this poem may delight all the world, smile thou upon me, pervade my lotus-mouth¹⁰, and vouchsafe to me clear understanding.

5. Through the favour of Saraswati I shall utter a poem resembling the dignified character of a good man walking in the way of righteousness, who looks not upon the property of others, (departs not from the proper meaning of words,) shews no disrespect to the holy, (preserves the pause,) maintains the honour of his family, (makes no faulty construction,) retains all excellencies, learning, and respectability, (adheres to elegance of expres-

importance, and frequently on the most trivial occasions. He is represented with an elephant's head and large body. On his head is a rich crown, and on his brow the sectarian mark. The sun is supposed to rise from behind a mountain

in the east, and set behind another in the west; hence the comparison.

9. i. e. whose long hair hangs down the back like a serpent; a mark of beauty.

10. Saraswati is represented sitting on, or dwelling in the lotus.

ಭಂದಸ್ತುಲಕ್ಷಣಮಲಂಕಾರಭಾವರಸ
 ವೊಂದಿಕಲೆವೆತ್ತ ಸತ್ಕೃತಿಚಮತ್ಕೃತಿಯುಕ್ತಿ
 ಯೊಂದುಮಿಲ್ಲ ದಕಾವ್ಯಮಕ್ರಾವ್ಯಮಕ್ಕೊಂದುಜರೆದುಕವಿತೆಯನುಬರಿದೇ |
 ದಂದುಗಕ್ಕೊಳ್ಗಾಗಿವೇಳ್ವನೆಂದೆನನಗು
 ವಂದಮಂವಾಡದೆನಗೊಲಿದಿತ್ತನಮಲವತಿ
 ಯಂದೇವಪುರದಲಕ್ಷ್ಮೀರಮಣನೆಂದರುಕೇಳ್ವಬೆಲ್ಲಾ ಸುಜನರೂ ||೬||
 / ಕೆನೆವಾಲಮಂಗಡೆದುನವನೀತಮಂತೆಗೆದುಬಾ
 ಯ್ಗಿನಿದಾಗಸವಿಯದದರೊಳ್ಗೆಪ್ಪಳಿವಿದುರಸ
 ವನೇಕೆಡಿಸಿದೊಡೆಕರೆದುಸುರಭಿಗಪ್ಪದೆಕೊರತೆಕಾವ್ಯಮಂಕೇಳ್ವ ಮಧಿಸೀ |
 ಜನಿಸಿದಪದಾರ್ಥಮಂತಿಲ್ಲದುನೋಡದೆ
 ವಿನೂತನಕವಿತೆಯೆಂದುಕುಂದಿಟ್ಟುಜರೆದೊಡೆವೇಳ್ವ
 ವನೊಳ್ವಾವದೂಣಾಯಂಜಾಣಾರಿದನುದುಮತ್ಸರವನುಳ್ಳದಾಲಿಸುವದೂ ||೭||
 ಜಾಣರಂತಲೆದೂಗಿಸದೆನುಡಿದೊಡಪದ
 ಕೂಡುಣಯಂಜಹುದೆಂದುಸರನೋಕ್ತಿಯಿಂದಗ
 ರ್ವಾಣಪುರನಿಲಯಲಕ್ಷ್ಮೀವರಂತಾನೆಸಂಗೀತಸುಕುಲಾನಿಪುಣನೂ |

sion, metre, learning, and dignity,) uses no bad language, (no improper words.) Let all put away fault-finding, and attend¹¹.

6. Let all the good, instead of abusing the poem as having neither metre, property, ornament, meaning, sentiment, learning, nor skill, and therefore not fit to be heard—know that Vishnu of Dévapura, in order that I might not be laughed at as having only made myself ridiculous by writing poetry, has graciously given me a clear understanding,—and attend.

7. If instead of churning the cream, taking the fresh butter, and enjoying it, one should put in vinegar and spoil the cream, is the cow to blame? So if instead of hearing the poem, examining, and fully understanding the meaning of it, one should find fault and revile it because modern, what fault is there in the poet? Let all wise men know this, lay aside envy, and listen.

8. Let all well-disposed persons understand that, as a skilful musician plays upon a lute, Vishnu of Dévapura, knowing that

11. By the use of words having a double meaning, the qualities of a virtuous man, and a good poem are described by

the same terms. The renderings enclosed in brackets apply to the poem.

ವೀಣೆಯಿಂಗಾನಮಂನುಡಿಸುವಂದದೊಳ್ಳೆನ್ನ
 ವಾಣಿಯಿಂಕವಿತೆಯಂಪೇಳ್ವನಿದನೆಂದರಿದು
 ಕೇಣಮಂತೊರೆದುಪುರುಡಿಸುವರಂಜರೆದುಕಿವಿಬೆರೆದುಕೇಳ್ವಬೆಲ್ಲಾಸುಜನರೂ ||೨||
 ದುಪ್ಪಾಹಿಘೋರತರವಿಷವದನದಿಂದನಂ
 ದಪ್ಪಮಾಗುತಿಡೊಡಂದೋಪಮಿಡೊಡಂ
 ನಪ್ಪಕಲೆಯೊಡೊಡಂಚಂದ್ರನಂತೆನ್ನಕಾವ್ಯದರಸಂಸುಮನಸಗೇ |
 ಇಪ್ಪಮಾಗದೆಮಾಣಾದಿನಾವನಾಡೊಡಂ
 ಕಪ್ಪಮಂಜಗವಂಜೋರಂಗೆವಿರಹಿಗಂ
 ದಪ್ಪಾಂತಮಾಗಸಲ್ವಂಧರಾವಲಯದೊಳ್ಳೆನ್ನದೇಹಮೇನಿದರೊಳ್ಳೂ ||೩||

2. ವೊಗಮಾವಲೀಲೆಯಿಂದೆನೆವುದಾಭಾವಮಂ
 ಮಗುಲೆತೋರುವದಲ್ಲದನ್ಯಪ್ರಕಾರದಿಂ
 ಸೊಗಯಿಪುದೆರನ್ನಗನ್ನಡಿಧರೆಯೊಳಾರಾಜಿಸುವಕನ್ನಡದನುಡಿಗಳಾ |
 ಬಗೆಯಿರಿದರಾವಲಕ್ಷಣದಿಂದಮುನ್ನಕ
 ಬ್ಬಗ್ರನುಸುರಿದರಬೆಲಕ್ಷ್ಯಮಲ್ಲದೆವಿರತೆ
 ನಗೆಸಲ್ಲದದರಿಂದಪೂರ್ವಸತ್ಕವಿಗ್ಗೈನಮಿಸಿನಾಂಕೃತಿವೇಳ್ವೆನೂ ||೪||

whatever verse when uttered does not make the learned wag the head¹² is faulty, has himself, in the most agreeable language, by my voice uttered this poem—lay aside hatred, censure the envious, and listen with open ear.

9. Though bitten by the fierce poisonous mouth of a vile snake,¹³ (wicked enemy,) though having dark spots, (faults,) and though subject to loss of brightness, (lacking great learning,) the sentiment (ambrosia) of my poem, like the moon, cannot be otherwise than agreeable to the good¹⁴, (gods.) If to any one it be disagreeable, who in the world can doubt that he is like a thief or an adulterer¹⁵?

10. Does a diamond mirror reflect otherwise than the very image of the face presented to it? So I am unable to do otherwise than as those who, skilled in the famous Canarese language, uttered the ancient poems. To former able poets, therefore, I prostrate myself, and sing.

12. As is done in token of pleasure and admiration.

13. The serpent Ráhu seizing the sun & moon is the supposed cause of eclipses.

14. lit. the virtuously minded, an epithet of the gods. See Note 3.

15. Who hate the moon because discovered by its light.

3 ವಿದ್ವತ್ಸಭಾನಲಯಮರಿಯೆವಿರಚಿಸಿದಂಭ
 ರದ್ವಾಜಗೋತ್ರಭವನ್ಯೂ ಮಾಂಕನಸುತಲ
 ಸದ್ವಿನುತಕರ್ಣಾಟಕವಿಜ್ಞಾನತವಜೈತ್ರಲಕ್ಷ್ಮೀತನಿಂಬೋರ್ವನೂ |
 ಹೃದ್ವನಜದೊಲೈವಪುರದಲಕ್ಷ್ಮೀತನವ
 ದದ್ವಯವನಾವಗಂಧ್ಯಾನಿಸುಸರದಿಗಳಂ
 ಸದ್ವಿನಯದಿಂಭಜಿವಬಲಿವಿದವಿಮಲಜೈಮಿನಿಭಾರತದಕಥೆಯನೂ ||೧೦||
 ವರವರ್ಣದಿಂದಕೋಭಿತಮಾಗಿರೂವನಿ
 ಸ್ತರದಿಂದಜಿಲ್ವಾಗಿಮಧುರತರನವರನೋ
 ದರಭಂತದಿಂದವಿಲಸಿತವಾಗಿಸುಮನೋಸುರಾಗದಿಂದಪ್ರಚುರಮಾಗೀ |
 ನಿರುತಮಂಜುಳಕಬ್ಬದಿಂದಕಿವಿಗಿಂಪಾಗಿ
 ಚರಿಸುವಸುಲಿತವಟ್ಟದಿಗಣೈಜಿಬಿಡದೆಯೊಂ
 ಕಂಸದಿದರ್ಪನಿಬಂಧುನೆರದವಿದ್ವತ್ಸಭಾನೀರೇರುಹಾಕರದೊಳೂ ||೧೧||
 ವಿಲಾಸಾಂಧಿಪ್ರಥಮಂಸಂಪೂರ್ಣಂ

11. One Lakshmīsha, son of Annamánka, of the race of Bhadravájja, Spring to the mango orchard of illustrious Canarese poets¹⁶, through the virtue of worshipping with great humility the feet of those who in their lotus-heart ever meditate on the feet of Vishnu of Dévapura, composed the excellent Jaimini Bhárata for the information of the learned.

12. Can the charming six-footed¹⁷, (verses and bees,) gliding along elegant by their excellent order, (colour,) beautiful by abundant figures, (various forms,) shining replete with the nine poetic sentiments¹⁸, (laden with sweet new honey,) famed by the esteem of the good, (their love of the Sumanassu flower,) delightful to the ear by their perpetually pleasing sound, be otherwise than ceaselessly booming in the lotus-lake¹⁹ of the learned assembly.

16. The title or diploma he received from the learned : as delightful to poets as the season of spring to trees. Other copies read CHAITRA WANA CHUTA, mango tree in Kubéra's garden.

17. The measure in which the Jaimini is written. It is also a name of the large

carpenter-bee, whose dark blue metallic colour and booming noise are frequent figures in poetry.

18. The nine sentiments necessary to good poetry.

19. lit. the place of lotuses; which are frequented by these bees.

ఎరడనే సంది.

నూజనీ. రాజేంద్రధర్మతనయంబుదరాయణన
వాజిమేధాధ్వరవిధానమంకేల్లఁదం
కేజపత్రేక్షణనమతవిదిదుకల్పహిదంకుదరగవృత్తేదరననూ ||

పద్యం

వనరుహభవాండదోళగీచక్తుకేటయ్యో
జనదవస్తిణ్ణాదిశ్చేయంసప్తకరసిధిగ
శ్చనువేష్టిసిరలదరమధ్యదోళికుదువినుతజంబుద్విచమదరనదువే |
అనవరతసురతగోష్టిగీనరేదనిజ్ఞాం
గనీయరంగభవియఁబుగీయోకారమిం
జీనమకారాతియ్యోపేశ్చేనత్తేరవకనకాజలంకణ్ణీనీదుదూ ||
అకనకారియతేకణదేసీయ్యోళిపుకదును
ధాకరకులదనప్తచరసామ్రాజ్యచట్టాభి
ద్యేకదింజనంబదేదక్షిణాపురమల్లిగరసిసిసువా |

CHAPTER II.

Contents. The great king Dharmarāya enquires of Veda-Vyāsa the mode of performing the horse-sacrifice, and by the advice of Krishna sends Bhima¹ for the horse.

Verse 1. Within the egg of Bramha is the earth, 500,000,000 yojanas² in extent, and encircled by the seven seas³. In the centre (of the earth) is the celebrated Jambu Dwīpa. In the midst of this the bright golden mountain⁴ glitters to the eye like⁵ the aggregate beauty of the celestial nymphs met for perpetual happy intercourse, or a mass of autumnal lightning⁶.

2. On the south of this golden mountain stands Hastināpura, renowned for its kings of the lunar race crowned with imperial

1. His brother.

2. About 4,500,000,000 miles.

3. The seven great insular continents and the seven seas are supposed to form alternate concentric circles: Jambu Dwīpa in the centre encircled by the sea of salt water; then in outward succession Plaksha Dwīpa, the sea of sugar-cane juice, Sālmali Dwīpa, the sea of wine,

Kusa Dwīpa, the sea of clarified butter, Krauncha Dwīpa, the sea of curds, Sāka Dwīpa, the sea of milk, Pushkara Dwīpa, and the sea of fresh water.

4. Mount Méru.

5. lit. so that one involuntarily exclaims, Is this the aggregate beauty, &c.

6. Lightning of the wet season, more brilliant by contrast with the dark clouds.

- 5 { ಭೂಕಾಂತಜನಮೇಜಯಂಮಹಾಭಾರತಕ
 ಧಾಕೌತುಕದೊಳ್ವಾತ್ಮಮೇಧಿಕವನೊಲವಿಂ
 ದೇಕಮಾನಸನಾಗಜೈಮಿನಿಮುನಿಂದ್ರನಂಬೆಸಗೊಂಡನೀತೆರದೊಳ್ವಾ ||೨||
 ಪಿಂತೆಕಾರವಜಯಂತಮಗೆಕ್ಕನಾದೇಸಮ
 ನಂತರದೊಳ್ವಾದಸಾಮ್ರಾಜ್ಯದೊಳ್ವಾಂಢವರ
 6 { ದೆಂಕಿಕ್ಕೆಯನೋವಿದರದೇಗೈದರೆಂದುಜನಮೇಜಯಮಹೀಪಾಲನೂ |
 ಸಂತಸಂದಳೈದುಜೈಮಿನಿಮುನಿವನಂಕೇಲ್ದ
 ಡಿತವಂವೇಲ್ದನಾಭೂಪಂಗೇಸಕಲಜನ
 ಸಂತತಿಗೆಕನೇವತಂಸಮೆನೆಮಧುರತರಭಾರತದಸತ್ಕಥೆಯನೂ ||೩||
 ಕೇಳೆಲೆನೃಪಾಲಪಾಂಡವರಕಥೆಯಿದುಪುಣ್ಯ
 7 { ದೇಳಿಗೆಯಲಾಗುಯೋಧನಮೇದಿನೀಕನಂ
 ಕಾಳ್ಕದೊಳ್ವಾರೆಗೈಬಲಕವರಹಸ್ತಿನಾಪುರದನಿಜಸಾಮ್ರಾಜ್ಯದಾ |
 ಬಲಕೆಯನನುಜರಿದೊಡಗೂಡಿಧರ್ಮಜಂ
 ತಾಳದಂಭರತನಳನಹುಷಾಣಿರಾಯೆರಂ
 ಪೇಳ್ವವಡವಗೇನಿತುಗುಣಮಿಲ್ಲೆಂದುಭೂಮಂಡಲಂಕೊಂಡಾಡಲೂ ||೪||
 ಬಲಕನೃಪವರಯುಧಿಷ್ಟಿರನಾಳ್ವದೇಕದೊ
 ಳ್ವಳ್ವನುಕೊಲೆಪಾದರಂಪುಸಿನುಗುಳ್ಳವೈರಮ
 ಟ್ವುಳ್ಳತೋಹುವೆದರುಬೆಜ್ಜರಕಪ್ಪನಿದ್ದುರಂಗಜರುಗಾವಳಿವಾದಾ |

dominion. Its sovereign, king Janaméjaya, with eager and fixed attention, thus demanded of Védá Vyása, from the wonderful story of the Mahá Bhárata, an account of the horse-sacrifice:—

3. Formerly, when the Pándus had vanquished the Kurus and obtained imperial dominion, how did they protect the earth? what did they? When Janaméjaya, guardian of the world⁷, with joy made these enquiries of Jaimini Muni, he, to the delight⁸ of all generations, thus related to the king the pleasing and excellent story of the Bhárata:—

4. Hear, O king, the story of the Pándus; is it not to the increase of merit? After he had overcome the monarch Suyódhana in battle, Dharmaráya in conjunction with his younger brothers so improved the empire of Hastinápura that the world praised him, saying Bharata, Nala, Nahusha, and all other kings cannot be mentioned as having so great excellence.

5. In the country ruled by the good king Dharmaráya—what

7. An epithet for king.

8. lit. as an ear-ornament.

ముల్గును పొలకలను మోరసేరకై తకకాచుట
 మఃపుత్రుల నన్యాయమరేమోగనవాసిత్వం
 తల్లివియ్యోగమలసికేకకాశంకలపుమోలైదోరవేదేర్వీనూ ||౫||
 నిరితికతురకేరితికలగ్నాభిదోగను
 ప్రితిపరకితవినయకుభుభవనిజయవి
 బ్యాతికల్లేసాభాగ్యమారోగ్యసాఖ్యమునతనత్యనిత్యకర్తే |
 జాతిధమాజారనిష్ఠే ధమజ్ఞతే
 భూతికమేదమేదానదాక్షిణ్యమేంబివుమ
 దాతికయేమేనేజేకాయుధిష్ఠిరనరేశ్వరనాల్వభూతల్లదోళం ||౬||
 కుటిలశంజలకొణకృతమాంద్యమేంబివు
 త్కటయౌవనస్త్రివిలాసినియరళకాళ
 జటులనుకటాక్షవక్షోజాతమధ్యగతిగల్గిస్తరదోళం దే |
 ఘటిగదామదావస్తేనిగల్గబంధనదనం
 కటజరద్యేషమతిహీనతేగల్గేంబివిధ
 ఘటియోల్లలదేనల్లదేల్లియంధమతనయంపాలినువనేలదోళం ||౭||

shall I say?—there did not appear even the germ of theft, murder, adultery, lying, robbery, enmity, persecution, deceit, fear, dread, toil, harshness, insolence, alarm, contention, anger, impurity, complaint, imprisonment, ingratitude, trouble, destruction, abuse, injustice, evasion, trickery, revenge, vexation, oppression, separation, weariness, or severity.

6. But in the country where the chief of men⁹, Dharmarāya, reigned, righteousness, skill, fame, happiness, enjoyment, love, hospitality, humility, good fortune, wealth, victory, renown, learning, blessedness, health, ease, perfect truth, unfailing vigour, observance of caste, devotion, virtue, superhuman power¹⁰, meekness, moderation, liberality, and compassion were in the highest estimation, and abounded.

7. In the land protected by Dharmarāya crookedness, unsteadiness, hardness, thinness, or slowness had no existence except in the abundant curls, quick glance, breasts, waist, and gait of beautiful young damsels¹¹. Madness, pain of fetters, enmity to

9. An epithet for king.

10. Supposed to be attainable by voluntary austerities &c.

11. i. e. only where they were marks

of beauty; there was no trickery, fickleness, cruelty, emaciation, nor dulness in the land.

ಗಾರುಡದೊಳ್ಳಹಿತತ್ವಮಾರಣ್ಯದೊಳ್ಳಾನ
 ವಾರಣಂಚಾರುಪ್ರಸಾಳಮಣಿಕುಚಿಯೊಳ್ಳ
 ವಾರಣಂಸರಸಿಯೊಳ್ಳಲಹಂಸಮಯಮುತ್ಪಲಾಕ್ಷ್ಮಿಯರಕಂಧರದೊಳ್ಳೂ |
 ಹಾರವಲಯಂಭೂರುಹದೊಳ್ಳನೀಕಾಗ್ರತೆನ
 ವಾರಾಮದೊಳ್ಳಹಾಕೋಕಂವನಂತದೊ
 ಲ್ಲಾರುಹಿತಮುಂಟಲ್ಲದಿಲ್ಲಮಿವುಮತ್ತೆಲ್ಲಿ ಯುಂಧಮಃ ಜನನಲದೊಳ್ಳೂ || ೨ ||
 ಕೊಡೆಯೆಂಬರಾತಪತ್ರವನು ದರದೇಶಮಂ
 ಪೊಡೆಯೆಂಬರೊಲಿದುಮಂಥನವನೆಸಗಿಂಬುದಂ
 ಕಡೆಯೆಂಬರಾರಿದಿಯನಲ್ಲೆಯೆಂಬರು ದಕಪ್ರವಾಹಮಂತೊರೆಮೆಂಬರೂ |
 ಮಡಿಯೆಂಬರಂಬರದಧೌತಮಂಕಬರಿಯಂ
 ಮುಡಿಯೆಂಬರೆವಿಡದೆಮುಸುಕಿದ ಮೇಳುಮಂ
 ಜಡಿಯೆಂಬರುಶಿಲೆಯನರೆಯೆಂಬರಲ್ಲ ದಿವನುಡಿಯರವನಾಲ್ವಳೆಯೊಳ್ಳೂ || ೩ ||

Hari, (Krishna, or the lion,) and stupidity, were found only in the herds of elephants¹².

8. In Dharmarāya's kingdom *ahitatwa* was found only in the charmers' books, *dānavārana* in the forest, *sadārūna* in the glow of the beautiful coral, *kalahamsamaya* in the lakes, *hāravalaya* on the necks of the lily-eyed, *anékāgratè* in the trees, *mahāshōka* in the green forest, *mārahita* in the Spring,—but had no existence elsewhere¹³.

9. *Kodè* (I won't give) was the name for a parasol, *podè* (beat him) the abdomen, *kadè* (cut him down) the command to churn with good-will, *ali* (kill him) a bee, *torè* (have nothing to do with him) a stream of water, *madi*, (destroy him) a clean garment, *mudi* (put an end to him) a female's top-knot, *jadi* (crush him) an unbroken canopy of clouds, *arè* (pound him) a large rock. Except in these senses the words were not uttered in the country where he reigned¹⁴.

12. The references here are to the fury of the elephant in the rutting season, its being caught and bound, its natural enmity to the lion, and its heavy appearance, which is attributed to dullness.

13. The words in italics have a double sense, and mean severally, the knowledge of serpents, and enmity; furious elephants, and the restraining of liberality; perpetual redness, and fear; flocks of

swans, and tumults; necklaces, and cries of the perishing; many extremities, and dissensions; the large Ashōka tree, and intense grief; joy to Cupid, and absence of wealth. The poet means that the things indicated by the latter senses did not exist.

14. i. e. not used in the senses marked by brackets.

ಯೆಲ್ಲರುಂಭೋಗಿಗಳ್ಳಾತಾಳಗತರೆನಿಸ
 ರೆಲ್ಲರುಂವಿದ್ಯಾಧರನೇಭೋಜನರೆನಿಸ
 ರೆಲ್ಲರುಂದಾಕ್ಷಿಣ್ಯವತೀಗಲ್ಲಯೆಲಂಕಾನಿವಾಸಿಗಳೆನಿಸರೂ |
 ಯೆಲ್ಲರುಂಸುಮನೋರತಮ್—ಧುವ್ರತರೆನಿಸ
 ರೆಲ್ಲರುಂಗುಣಯುತಕೇರಿಣರೆನಿಸಮೇನುಜ
 ರೆಲ್ಲರುಂಕಾಂತಾರಮಿತಭೋಗಗನಂಪದಕು—ಜನರೆನಿಸರವನಿಲ್ಲೆಯೊಳ್ಳೂ ||೧೦||
 ವಸುಗಳ್ಳೆಂದುಂಭೋಗ್ಯಮಾಗದೊಡೆಸಾರಭ್ಯ
 ರಸದಿಂದಲಾರೋಗ್ಯಮೆನಿಸದೊಡೆಸಂತತಂ
 ವಿತದಸುಮನೋಯೋಗ್ಯಮಲ್ಲದೊಡೆಹವಿಭವಕ್ಕಾ ಫುಯಮಲ್ಲದಿರಲೂ |
 ಲಗದವಸ್ಸರೋದ್ಯಾನಸಾಭಾಗ್ಯಮೊಂದಿರದೊ
 ದೆಸೆವರಾಜೇಂದ್ರಂಗಳರಮನೆಯಾಗಿಸಲೆವರಾ (ಗಣಿಗನುಮೀಡಾಗರಂ)
 ಜನದೊಡೀಹಸ್ತಿನಾವತಿಯನಮರಾವತಿಗೆಗರೆಯೆಂಬರೆಪ್ರಾಧರೂ ||೧೧||
 ನಾಗೇಂದ್ರನಂಬಿತದೆತಲೆವಾಗಿಸಿತ್ತಮರ
 ನಾಗೇಂದ್ರನಂಬುದ್ದಿ ದೊರಸಿತ್ತು ಪುರಮದೇ
 ನಾಗೇಂದ್ರನಂಬುದುಬೆರಗಾಗಿಸಿತ್ತಮಲಧಮೇಜನಕೀರ್ತಿಬಳಕಾ |

10. In his kingdom all were *Bhógis*¹⁵; yet not inhabitants of hell. All were *Vidyádharas*¹⁶; yet not people of the air. All were known to be *Dákshinyawartis*¹⁷; yet not natives of Ceylon. All were *Sumanóratas*¹⁸; yet not bees. All were *Gunayutas*¹⁹; yet not inflexible. All were *Kántáramítas*²⁰; yet not trees (or wicked.)

11. If it were not blissful by riches, (gods,) salubrious by perfumes, (the produce of *Kámadhenu*²¹), eternally suited (as a residence) to the pure-minded, (gods,) happy by its beautiful lakes, (nymphs,) and gardens, and the resplendent palace of the illustrious emperor, (*Dharmaráya* or *Indra*), would the learned say that this *Hastinávati* is equal to *Amarávati*²²?

12. The spotless fame of *Dharmaráya* has always bowed the

15. A term for persons living in luxury; and the name of the serpents that inhabit *Pátála*.

16. Learned persons; also a class of demigods dwelling in the air.

17. Bountiful; also persons inhabiting the south; i. e. Ceylon, the supposed place of *Rákshasas* or demons.

18. Lovers of the good; also fond of the *Sumanassu* flower.

19. Virtuous; also bows.

20. Connubially happy; also having only the limited enjoyment of the forest.

21. The cow produced at the churning of the sea; which belongs to the gods, and gives whatever is desired.

22. The city of *Indra*, famed for the things within the parentheses.

ನಾಗೇಂದ್ರಕಯನನಾಲಯವಜಢಧಿಯೆನಿಸಿಢುತ

ನಾಗೇಂದ್ರಕರದಾಯುಧವಪೊಳ್ಳುಗಲ್ಲದುಮಥ

ನಾಗೇಂದ್ರಧರನಜಾತೆಯ ನಿಲವುಗಿಡಿಸಿನೆರಾಜಿಸಿತುಮೂಜಗದೊಳ್ಳೂ ||೧೬||

೪ } ಹರಿಯಂತೆಬಲಯುತಂಶಿವನಂತೆರಾಜಕೇ
 ಖರನಬ್ಜಭವನಂತೆಚತುರಾನನಂಸರಿ
 ದ್ವರನಂತೆರತ್ನಾಕರಂದಿವಾಕರನಂತೆನಿಮೋಽಪನಿಂಪ್ರನಂತೇ |

king of serpents²³; expelled the wisdom of Indra's mighty elephant²⁴; fixed in amazement the City-destroyer's lofty mountain²⁵; made the dwelling of Him who reclines on the king of serpents *jadadhi*²⁶; hollowed out the weapon of the Benefactor of the mighty elephant which praised him²⁷; put to flight the daughter of Him who supported the churning mountain²⁸; and shone greatly throughout the three worlds.

23. Pure whiteness is the Hindu attribute of fame; and is, in this verse, given in full measure to the fame of Dharmarāya.

The chief of the serpent race is said to support the earth on his thousand heads, which are adorned with jewels so brilliant that, without a sun, they give abundant light to the regions under the earth. The poet here informs us that the bending of the head is not owing, as vulgarly supposed, to the weight of the earth; but that the serpent, though himself of the most snowy whiteness, cannot lift up his head in the presence of Dharmarāya's fame.

24. The elephant of Indra was produced at the churning of the milk sea, and is of perfect whiteness; but is so far surpassed by the whiteness of Dharmarāya's fame that he stands in a state of stupor. Stupidity is said to be a natural quality elephants. The poet thus accounts for it.

25. PURAMARDANA, the city-destroyer, is a name of Shiva, whose residence is Kailāsa, a mountain believed to be of pure silver, and brilliantly white. In former ages, it is said, all the mountains had wings; but their flights were productive of so much mischief and danger, that Indra struck off their wings with his thunderbolts, and fixed them in their present position. But the poet here at-

tributes the fixed position of Kailāsa to its standing in astonishment at the whiteness of Dharmarāya's fame.

26. Vishnu makes the king of serpents his couch, and in the Krishna incarnation had his residence in the milk-sea. *Jadadhi* signifies both "sea" and "stupidity." Dharmarāya's fame exceeded the milk-sea in whiteness.

27. The allusion here is to the story of a certain king who, by the curse of a rishi became an elephant. As he went one day to a lake for water, a large crocodile seized his leg, and attempted to drag him under. When the contest had continued about a thousand years, the king's understanding returned, and he prayed to Vishnu, who slew the crocodile, and gave the king everlasting blessedness.

One of Vishnu's weapons is a large white conch, which became hollow because its whiteness was exceeded by the purity of Dharmarāya's fame.

28. To support the mountain Mandara which was used as a stick in churning the milk-sea, Vishnu became incarnate as a huge turtle, and upheld it on his back. The Ganges is his daughter, i. e. sprung from his foot. She is said to be perfectly white, but runs away (so the poet accounts for her stream,) from the superior whiteness of Dharmarāya's fame.

ಪರಿಚಿತಗುರಭಿರಮೃನಮೃತಾಚ್ಛೇದಯಂತೇವಿ
 ಸ್ತುರಿತಕುವಲಯನೇಂದುಧರ್ಮಜನಧರಪೊಗಲ್ಲ
 ಶಿರಿಬಲ್ಲಕಹಸ್ತಿನಾವತಿಗೆವೇದವ್ಯಾಸಮನಿಯೊಂದಿನಂಬಂದನೂ ||೧೩||
 ಬರಲಾನೃಪಾಲಕಂಸೋದರವೇರಸಿಮುನಿ
 ವರನಪದಕೆರಗದೊಡೆಮಣಿದತ್ತಿ ಬೋಲೈಸಿ
 9 ಪರಸಿಮಂತ್ರಾಕ್ಷತೆಯನಿತ್ತು ಸತ್ಕಾರಮಂಕೊಂಡುಕುಳ್ಳಿ ದೇಬಳಿಕಾ |
 ಅರಸನನುತಾಪದಿಂತಲೆವಾಗಮಾತಾಡ
 ದಿರುತಿರ್ದೇನನಿಲಸಂಚಾರಮೊಂದಿನಿತ್ತಿಲ್ಲ
 ದುರಿವಕಡುವೇಸಗೆಯೆಬಿಸಿಲಿಂದಬಸವಳ್ಳಿದಕೋಮಲರಸಾಲದಂತೇ ||೧೪||
 ಕಂಡನರಸನಭಾವಮಂಬಳ್ಳಿಕನಸುತಬೆಸ
 10 ಗೊಂಡಂತೆಂದಾಮನೀಂದ್ರನಲೆನೃಪತಿಭೂ
 ಮಂಡಲದಸಕಲಸಾಮ್ರಾಜ್ಯಮಂಪಾಲಿಸುವನಿನ್ನಸಂತಸದೇಶೈಗೇ

13. The world extolled Dharmarāya as, like Vishnu, powerful; (related to Bala²⁹;) like Shiva, king of kings, (moon-crested;) like Bramha, eloquent, (four-faced;) like the chief of waters, (the sea,) abounding in jewels³⁰; like the fount of day, free from blemish; like Indra, delighted by the possession of perfumes, (Kamadhénu) like the nectar-rayed (the moon,) possessing wide domain, (accompanied by full-blown lotuses.)

Thus it was when one day Vēda Vyāsa arrived at Hastināvatī.

14. On his arrival, when the king with his brothers prostrated himself at the good Muni's feet, he, stooping, raised him, caressed him, gave him a benediction, and the sacred rice; and when he had received the customary honours, and was seated, the king bowed his head with grief like a delicate mango tree drooping in a blazing midsummer's sun when not a breath of air is stirring, and remained silent.

15. When the chief of Munis saw the king's condition, he smiled, and thus demanded of him:—O king, the state of your countenance destroys the increase of your happiness who conduct all the world's empire³¹. Enough; tell me your distress. The

29. Vishnu's brother. In this verse the meanings in parentheses refer to the deities mentioned; the others to Dharmarāya.

30. The sea is supposed to contain all jewels.

31. The idea intended is that, the king's dispirited countenance indicated such sorrow of heart as nullified all the happiness that he had from universal dominion.

ಖಂಡನಂ ಮಾಳ್ವದಾಸನದಿರವುಸಾಕುಮನ
 ದಂಡಲೆಯನೊರೆಯೆನಲ್ಲಿಯಸಂತಾಪದಿಂ
 ಬೆಂಡಾದುದೆನ್ನೊಡಲೆ ಸ್ವರಿಸಲರಿಯೆನೆಂದೊಡಾತಪೊನ್ನಿಧಿಸುಡಿವನೊ ||೧೫||
 ಕತ್ತಬಲ ತ್ತಲೆಗೆತರಣಿಮುಂಗಾಣದಿರೆ
 ಪೊತ್ತುವೆಲ್ಲಗಂಪೇರತೋಪಕಾರಾಜಿಕದೆಳು
 ಮೋತ್ತರಕೆನಾರುತಂಬೆಮದೊಡಾಬೀಳುಸುವರ್ಣಕಾಲವಟ್ಟದಿಂದಾ |
 ಕೃತ್ತಿಮದವಿವದನೊಂಕಿಗರುಡನಳವಳಿಯೆ
 ಮತ್ತೆರಕ್ಷೆಗೆಮಂತ್ರಿಸುವರಾಭೂಪನೀ
 ನೊತ್ತುವನುತಾಪಕೆಡೆಗೊಟ್ಟರಾಜೀದಿಸುವರ್ಣಲೈಂದನಾಮುನಿವನೊ ||೧೬||
 ಯೆನಲಾಮುನೀಂದ್ರನಂನೋಡಿಬಿಸುಸುಯ್ಯುತೊ
 ಯ್ಯೆನೆಮಹೀಪಾಲನಿಂತೆಂದನೆಂತೆನ್ನಮನ
 ದನುತಾಪಮಂಬಿಗುವೆನಕಟಕಿತುತನದಿಂದನಲಹಿವಟಿತಾಮಹಂಗೇ |
 ನೆನದೆವನುಚಿತವನಗ್ರಜನಿಂದರಿಯದೆಕನ
 ನರಿಂದೆವಾಚಾಯಕವಧೆಗಿಳಿಸಿದೆವೀಸುಯ್ಯೋ
 ಧನತಲ್ಯಮುಖ್ಯಬಾಂಧವರನೀಡಾಡಿವೆವುಬದುಕಲೇಕಿನ್ನಿಲ್ಲೆಯೊಳ್ಳೊ ||೧೭||

king replied, My belly is dried up with grief³², I cannot endure it. To which the hermit:—

16. Who shall carry a torch for the sun when he cannot find his way in the thick darkness? Who shall fan the wind³³ when he perspires by the unintermitting, intense heat? Who shall charm amulets when Garuda³⁴ is dying from the infection of subtle poison? O king, who shall relieve *you* when you give way to pressing grief?

17. As he spoke the king looked at the great Muni, and, with a deep sigh, slowly replied, How can I cease my mental grief? Alas! We devised evil against the ancestor who reared us from infancy³⁵. Not knowing that he was our elder brother, we slew Karna³⁶. We brought about the death of our preceptor³⁷. Suyódhana, Shalya, our nearest relatives, we destroyed. Why should I longer live in the world?

32. lit. is become pith, a light, sapless substance, well known in India.

33. Regarded as a deity.

34. The braminy kite, which feeds on snakes; also regarded as a deity.

35. Bhishma, their grandfather's brother, whom they slew in battle.

36. The mother of the Pándus bore Karna to the sun, before her marriage. This was not discovered till his death; and then only by her lamentation.

37. Dróna, who was slain in battle by a device when they were not able to conquer him.

13

ಕಿಷ್ಕಿಂಧಿವಧೀನದಗುರುವಿನಂತೆವೈ
 ದುಷ್ಯದಿಂಪುಜ್ಯನಾಗದವಿಪ್ರನಂತೆಸುಹ
 ವಿಷ್ಯದಿಂಸೇವ್ಯನಾಗದವನ್ದಿಯಂತೆಸಲಿಲಾತ್ರಯವನಾಕ್ರೃತವಾ |
 ಕೃಷ್ಯದಂತಖಿಳಬಾಂಧವರೊಡನೆಬದುಕದಮ
 ನುಷ್ಯಸಂಸಾರದಿಂದೇನದರಿನಿನಿಜಾ
 ಯುಷ್ಯಮುಳ್ಳನ್ನಪರಿಯಂತವನವಾಸಮಂಮಾಡುವದೆಲೇನೆಂದನೂ ||೧೨||
 ಕಾಯದುಫೋಗಸಿರಿಯಂಬಯಸಿಸುಗತಿಯಂ
 ಕಾಯದುರುತರವೈರದಿಂದಖಿಳಬಾಂಧವನಿ
 ಕಾಯದುಪಹತಿಯನೆಸಗಿದಪಾತಕದ್ರುಮಂವಿಪಮಾಗತನಗೆಮುಂದೇ |
 ಕಾಯದುಳ್ಳಯದುಮಹಿಯನಿನ್ನಾಲ್ವಡಂಜಸಂ
 ಕಾಯದುರೆಮಾಣಾದದರಂದರಸುತನವೇಸಾ
 ಕಾಯದುಕುಲೇಂದ್ರನಂಭಜಿಸುವೆಂಚಿತ್ತಪುದ್ಧಿಯೊಳ್ಳರಣ್ಯದೊಳ್ಳೆಂದನೂ ||೧೩||
 ಆಗಲರಸನಮಾನಿಸಾರಂಕೇಳ್ವ ತಲೆ

14

ದೂಗಮುನಿಪುಂಗವಂನುಡಿದನೆಲೆಭೂಪನಿಗ
 ಮಾಗಮಪುರಾಣಾಸ್ತ್ರಗಂಗಳವಿಚಾರಮಂನೀನರಿಯದಪ್ರಾಥನೆ |
 ಈಗಲನುತಾಪಮೇತಕೆನಿಖಿಳಸಾಮ್ರಾಜ್ಯ
 ಮಾಗಲಿಳ್ಳೆಯಂಧಮೇದಿಂಪಾಲಿಸದೆಬನಕೆ
 ಪೋಗಲಾವುದುನಿಧಿನನಗಪ್ಪದುಸುರೆನೆಧರಾನಾಥನಂತೆಂದನೂ ||೧೪||

18. As a teacher not exalted by disciples³⁸, as a bramin not respected for learning, as fire not supplied with offerings, as cultivation without water at hand, so what good is there in human society without all one's relatives. Therefore, to retire to the forest for the remaining part of my life, is best.

19. Longing after bodily enjoyment, and not hoping for future bliss, the sin-tree of destroying with excessive enmity the whole multitude of my kindred, cannot cease hereafter³⁹ to bring forth to me the fruit of affliction. Though I continue to rule the earth I cannot preserve my fame. Therefore I have had enough of royalty. In the forest will I, with pure mind, worship the chief of the Yadu race⁴⁰.

20. The chief of Munis having heard the king's lamentation, shook his head, and replied, O king, are you a fool, ignorant of the védas, law, purānas, and shastras? Why now this grief? Possessing universal dominion, say what will you gain by retir-

38. i. e. having none.

39. Or, in my presence.

40. Krishna.

ಜೀಯಚ್ಛಿತ್ತೈಸಾದೊಡಿನಖಿಳಸಾಮ್ರಾಜ್ಯ
 ಮಾಯಿತೆಂಬುತ್ಸನಂತನಗಲ್ಲಕನಗಾಂ
 ಗೀಯಸುರುತಲ್ಯಕೌರವರನುಜಿದೀಸಕಲಮೇದಿನೀಮಂಡಲವನೂ |
 ವಾಯುಜನೊಳುರಿಸಿನಾಂಗೋತ್ರನಧೈಕ್ಯದೀ
 ಕಾಯಮಂವನವಾಸಕೈದಿಸುವೆನಿಬಾದ
 ಗಾಯಣಂಗಹಗಹಿಸಿನಸುತನುಡಿದಿಯರನುಮತ್ತೆನುಡಿಯೆಂದನೂ ||೧೧||
 ಜ್ಞಾತ್ರಧಮಃವನೀಕ್ಷಿಸಲ್ಪಿನಗೆಪಾತಕಂ
 ಗೋತ್ರನಧೆಯಿಂದಬಪ್ಪದೆಮಹಾದೇವನೀಂ
 ಧಾತ್ರಿಯಂಪಾಲಿಸದಿರಲ್ಪಿದೋಷಿಯೆನಾವಯೆವೀಗನಿನ್ನಾ | (ರತ್ನಿನಿ)
 ಗಾತ್ರಮಂವನವಾಸಕೈದಿಸುವಮತಮಾವ
 ನೂತ್ರದೊಳ್ಳಾಣಿಸಿತೊಲೈಸುಲೇಸಾರಣ್ಯ
 ಯಾತ್ರೆಯಂಮಾಡುನೀಂಮಾರುತಿಗೆಪಟ್ಟಮಂಗಟ್ಟುವೆನನಾವೆಂದನೂ ||೧೨||
 ಧಮಃಸುತಮರುಳೈನೀನಿಕಾಡುತಿದೋಷಬು
 ಧಮೇಚ್ಛು ವರೆಸಾಕದಂತಿರಲಿಸೋಮಕುಲ
 ಜಮಹಾಕೃತುಗಳಂಮಾಡಿದಲ್ಲ ದೆಸಲ್ಲರದರಿಂದನಿನಾಳೈಯೊಳ್ಳೂ |

ing to the forest, instead of upholding the world by just government? The king replied:—

21. Hear me, my lord; but without Karna, Gángéya⁴¹, Dróna, Shalya, and the other Kurus, I have no pleasure in universal dominion. I will place the world under Bhíma, and carry to retirement in the forest, this body that caused the slaughter of my race. Védá Vyása laughing heartily, said, What's that? What's that? Say that again, O king.

22. In observing the duties of a Kshetrya, can you sin by the slaughter of your race? God forbid! And will you become pure by ceasing to protect the earth? I don't know. I wonder in what chapter and verse you found the notion of taking that body of yours to the forest! Very well! very well! Be off to the forest with you; and we'll make Bhíma king⁴².

23. Son of Dharma! are you mad? Will the wise approve when you talk thus? Enough! Let that pass. Kings of the lunar race cannot but offer great sacrifices. Therefore, that you may have

41. Bhishma, son of Ganga.

42. i. e. you need not wait to do that.

ನಿರ್ಮಲಸುಕೀರ್ತಿಯೆದ್ವಂತೆಯೆಜ್ಞಾದಿಸ
ತೃಮಂಗಳಂನಿಗಲ್ಲೆಲ್ಲೋತ್ರವಧೆಗಲ್ಲಂ
ನಿಮೀಸಿದಘಂಪೋಗುಚೆಯಾಗಬಾಳ್ವೆ ಬೆಮ್ಮೆನಲ್ಲೊಬ್ಬದನಂತೆಂದನೂ ||೨೩||

15- ಅದೊಡೆತನಾನುಗ್ರಹಪ್ರಭಾವದೊಳ್ಳಿನ್ನು
ಮೇದಿನಿಯನಾನೆಪಾಲಿಸುವೆನೀಗೋತ್ರಹ
ಶ್ರಾದೋದಮೇತರಂಪೋಪ್ರದಾತೆರನಂತಿಲ್ಲುಪಿರಾಜಕುಲದನೃಪರಾ |

ಸಾಧುಜಾರಿತ್ರಮೆನ್ನಿಂದನೊಗಡಾಗದಂ
ತಾದರಿಸಿನೀವೆಕಾರುಣ್ಯದಿಂಮಾಳ್ವುದುಘ
ಭೋದಯವನೆನಗೆಂದುಕೈಮುಗಿಯೆಧಮಂಜಂಗಾಮನಿಬನಂತೆಂದನೂ ||೨೪||

16- ಯೇಕೆಕೆಬೇಡಲೆಮಗನಿರಾಘವಂಪಂತೆರಾ
ವೂನಂಮಥಿಸಿವಾಜಿಮೇಧದೊಳ್ಳುವಕಾರಂ
ದಣಿಸಿದಂನೀನುಮಂತಾಮಹಾಧ್ವರವನೆಗಲಿವನೆಗಮೂಜಗದೊಳ್ಳೂ |

ಯೇಕೆಯಿಲ್ಲೆನಲ್ವೆಂತುಮಾಳ್ವೆನಾನಾವಲ
ಕ್ಷಣದಹಯಮದಕೆರುತ್ತಿಜರನಿಬರೆನಿಸುದ
ಕ್ಷಣಿಗಲ್ಲದರಂದಮಂಪೆನವೇಳ್ವದೆನಬ್ಬನಿನಾಥನಂತೆಂದನೂ ||೨೫||

in the world unsullied renown, you shall perform sacrifices and other virtuous deeds; and, delivered from the sin contracted by the slaughter of your race, shall live purely. The king, with joined hands⁴³, thus replied :—

24. Well then, by the virtue of your benediction, I will continue to govern the earth. Tell me by what means the sin of slaying my race may be wiped away! Protect me, that the renowned history of the lunar race may not stink through me! Graciously cause my good fortune to dawn! The good Muni replied :—

25. Be not troubled, my son. Formerly Rāma slew Ravana⁴⁴, and at a horse-sacrifice satiated the bramins. You also shall perform a similar sacrifice, and there will not be your equal in the three worlds.—How shall I perform it? What description of horse? How many priests? What amount of gifts? Tell me the manner! The lord of Munis replied :—

43. As is done in respectful salutation or entreaty.

44. Ravana, being a bramin as all the rākshasas or demons are, Rama in kill-

ing him had committed braminicide, the greatest of all sins; and performed the horse-sacrifice to atone for it.

17 | ಸ್ವಚ್ಛ ತರಥವಳ್ಳಾಂಗದತಿಮನೋಹರಪೀತ
 ಪುಚ್ಛ ದಸುಗಮನದೊಂದೇಕಿವಿಯೊಳ್ಳೆನೆವನೀ
 ಲಘುವಿಯಕೋಮಲತುರಂಗಮಂಸಾಧಿಸಿಮಹಾಕ್ರತುವನಾಚರಿಪಡೇ |
 ಇಚ್ಛೈಗೈದುರಸಕಲಮೇದಿನೀತಳವನೇ
 ಕಥತ್ರದಿಂಪಾಲಿಸುವನರೇತ್ವರನವಂ
 ಗಭೆದ್ರಮಾಗಿನಡೆವುದುಭೂಪಕುಲದೀಪಕೇಳದರಮಾಳ್ವೈಗಲ್ಗನೂ ||-೮೬||
 ಸತ್ಯಕೌಚಾಚಾರಕುಲವೇದಶಾಸ್ತ್ರಪಾಂ
 ದಿತ್ಯದಸುವಿಪ್ರನಿಪ್ಪತ್ತಸಾವಿರಕೆನ್ನೈ
 ಪತ್ಯವಸ್ತ್ರಾದಿಪೂಜೆಗಲ್ಗಂದಸತ್ಕುರಿಬೇರಬೇರವರವಗೇ |
 ಪ್ರತ್ಯೇಕ ಮೊಂದೊಂದುಬಳ್ಳ ಮುಕ್ತಾಫಲವ
 ನತ್ಯಧಿಕಹಯಗಜರಥಂಗಲ್ಗೊಂದೊಂದನಾ
 ಚಿತ್ಯನಾಲಂಕಾರಗೋನಾಹಸ್ರವನೊಂದುಭಾರವೊನ್ನಂಕೊಡುವುದೂ ||-೮೭||
 ಸನ್ನತಕುಲಾಚಾರಗುಣವೇದಶಾಸ್ತ್ರಸಂ
 ಪನ್ನಭೂಸುರನಿಬರೀತೆರದಸೂರ್ಯತರ
 ಮನ್ನಾಣೆಗಲ್ಗಂಪಡೆದುಸಭೆಯಾಗಿಹುಳ್ಳ ದೇನುಜ್ಞೆಯಂಕೊಟ್ಟಬಳ್ಳಕಾ |

26. A monarch who governs well all the earth by his single sceptre⁴⁵, having procured an elegant horse whose body is of the purest white, with a most beautiful yellow tail, good action, and a single ear of brilliant black,—and being also desirous of offering the great sacrifice,—by him it will be perfectly accomplished. Hear, O king, lamp of your race, what is to be done.

27. Twenty thousand bramins honest, undefiled, strict, of noble descent, well versed in the vedas and shastras must be honoured with beautiful garments and other respectful attentions. To each severally must be given a measure of pearls, a magnificent horse, elephant, and chariot, a thousand cows richly adorned, (with jewels, &c.) and three hundred pounds weight of gold.

28. When this number of bramins of high caste, strict, virtuous, and well versed in the vedas and shastras, have received these most gratifying honours, sat in council, and given directions, they fix upon the horse's forehead a golden plate on which

45. lit. by one parasol. The large parasol is the mark of royalty; and an universal monarch is called a lord of one

parasol; i. e. having all the world under his single authority.

ಯಿನ್ಯುಮೇದಿನಿಯೊಳಾರಾಡೊಡಂಮಿಡುಕುಳ್ಳ (ಮೀಕುಳ್ಳ)
 ತುನ್ಯತಪರಾಕ್ರಮಿಗಲ್ಲದೆ ಯಲೀನಾಜಿಯನೆಂದು
 ತನ್ನಬಿರುದಂಬಿರುಪೊಂಬಟ್ಟಮಂಕಟ್ಟಬಿಡುವುದುಹಯದಘಟೆಗೇ ||೨||
 ಆಕುದುರಿಯಂಬಿಟ್ಟೊಂದುವರುಪದಯಕಂತತಾ
 ನೇಕಂಡಕಡೆಗೆತೆರಳಲ್ಪದರನಂಗಡಂ
 ಭೂಕಾಂತಗೂನುಗಲ್ಪಲಬರದಿಗಡಿಗೇಮಣಿಕನಕರಾಶಿಗಲ್ಗುರಿದೂ |
 ಲೋಕಮಂದಣಿಸುತೈತರಲವಿಳ್ಳದೆನೆಯೊಳ್ಳದ
 ನಾಕೆವಾಲ್ತಡೆಯೆಬಿಡಿಸಬೇಕನಿಬರಿಂ
 ನೂಕದೊಡೆಕತುತಾನಾದೊಡಂಪೋಗಿನದೆಸುವದುಬಳಿಕಾಹಯವನೂ||೩||
 ಇಂತಾಹಯಂಕಾನೆಮೇದಿನಿಯೊಳ್ಳೊಂದುವರು
 ಪಂತಿರುಗತನ್ನಿಳ್ಳೆಗೆಬಂದುನಿಲುವಲ್ಲಿ ಪರಿ
 ಯಂತಮಸಿಪತ್ರಮೆಂಬುರುತರವ್ರತವನಾಚರಿಸುತಿಡಾಮುಖವನೂ |
 ಮುಂತೆನೇದೋಕ್ತದಿಂಮಾಳ್ವದಿದರಂದಮಿದು
 ಕುಂತೀಕುಮಾರನೀನಾಪಡುಜ್ಜುಗನೇನ
 ಲ್ಲಿಂತಿಸುತನುಡಿದನೊಯ್ಯನಿಧರಿಶ್ರೀತಳಾಧಿಪನಾತಪೋಧನನೊಳ್ಳೂ ||೪||
 ದ್ರವ್ಯಮೆನಗಲ್ಲಮೇದಿನಿಯೊಳ್ಳರಸುವಡೆಕಾ
 ರವ್ಯರಿಂದಿಲ್ಲೆನೊಂದುದಿನಿಸುಲಕ್ಷಣಮುಳ್ಳ
 ದಿವ್ಯಹಯಮಿಲ್ಲನೋದರರಾಹವದೊಳ್ಳಲಿಸಿದಸಹಾಯಂಗಳಲ್ಲಾ |

are inscribed the king's titles and this challenge :—If in the world any be of greater might, let such powerful heroes⁴⁶, detain this horse.

29. They liberate the horse; which goes wheresoever it wills, attended by numerous princes who satiate the world by scattering from time to time heaps of jewels and gold. If in any region it be detained by valiant heroes, the princes must rescue it. If they all fail, the king himself must go and release it.

30. Until the horse has roamed at will through the earth for an entire year, and returned to its own land, the king must keep the great Asipatra vow, and afterwards, according to the vedas perform the sacrifice. This, O son of Kunti, is the manner. If you are able, undertake it. The despairing king slowly replied :—

31. Treasure I have none. If I seek it in the world, the

46. i. e. none others.

ಸವ್ಯಸಾಚಿಯಮಿತ್ರನಿಲ್ಲಿ ತನಗಧ್ಯ
 ರವ್ಯಸನಮೆಂತೊಡರ್ಪುಡುಪೀಳಯೆನೊಡ
 ನೆವ್ಯಾಸಮುನಿಕರುಣದಿಂದಾಯುಧಿಸ್ಥಿ ರನ್ವಪನೊಳುಂತೆಂದನೂ ||೩೦||
 ರಾಯನೀನಿದಕೆಚೆಂತಿನಬೇಡಧನಮಂಸ
 ಹಾಯಮಂತುರಗಮಂತೋರುವೆಮರುತ್ತನೆಂ
 ಬಾಯುಗದನ್ವಪನಕ್ಯಮೇಧಮಂಮಾಡಿಬಹುಕನಕಮಂಭೂಸುರಗೇ ||೩೧||
 ಈಯಲವರೊಯ್ಯವೆಡೆಯೊಳಲಸಿಬಿಟ್ಟರ
 ಪ್ರಿಯದಿಂದಾವಸ್ತುವೆಡೆಯೊಳಲಯದೊಳದ
 ಕಾಯಸಂಪಿಡಿಲ್ಲ ತಂದುನೀನುಮೊಳಗಿನೆನಲರನಂತೆಂದನೂ ||೩೨||
 ಅಕಟಜಡಮತಿಗೆಮರುಳುಂಮತ್ತವನಿಕ್ಕಿದೊಡೆ
 ಸುಕಲೆಯುಪ್ಪದೆಜೀಯಗೊತ್ತನಂಹರಣಪಾ (ಸುಕರವಪ್ಪನೆದೆ)
 ತಕವನೊರಸುವಮಖವನಾವಿಪ್ರರೊಡವೆಯಿಂಮಾಡಲೆನಾಹಪರದೊಳೂ |
 ಪ್ರಕಟಮೆನಿಪುದೆಕೀರ್ತಿ-ನದ್ಗತಿಗಣೆನಿಮಗನೆ
 ಸಕಲಭೂಮಂಡಲಂದ್ವಿಜರದಲ್ಲವೆರಾಜ
 ನಿಕರಮಂತಂದೀಯ್ಯನೆಪರಕುರಾಮನೀಧರೆಯನವನೀಸುರಗೇ ||೩೩||

earth is afflicted through the Kurus⁴⁷. A beautiful horse with so many qualities, I have not. My brothers are wearied by war, I have no assistance. The friend of Arjoon (Krishna) is not here. How can the sacrifice succeed with me? Vyása Muni graciously replied :—

32. Be not distressed, O king, on this account. I will show you treasure, assistance, and a horse. Marutta, king in a former age, performed the horse-sacrifice, and gave much gold to the bramins. In carrying it off they grew tired by the way, and threw it down in disgust. That treasure is in the Himalayas. The labour is not great; fetch and use it. The king replied :—

33. Alas! Will a dolt become bright if you give him the mad-plant⁴⁸? My lord, shall I obtain fame in this world, and a happy lot in the world to come, by performing, with the property of those bramins⁴⁹, a sacrifice to efface the sin of murdering my race?—My son, does not the whole earth belong to the

47. By the bad government of the Kurus the world had been ruined.

48. A plant that causes temporary insanity.

49. Taking the property of bramins is regarded as one of the greatest sins.

ಬಾಹುಬಲಮುಳ್ಳ ನೃಪರೊಡೆಯರೀಧರಗಿಸಂ
 ದೇಹಮಿಲ್ಲ ದರಿದ್ರಜಗೇ ಸಲ್ಲ ದುಬಗೆವ
 ಡಾಹಿಮಾಲಯದೊಳ್ಳಹವಸ್ತು ನಿನ್ನದುಯೌವನಾತ್ಮನೇಂಬವನೀತನೂ |
 ಮೋಹದಿಂಭದ್ರಾವತೀನಗರದೊಳ್ಳ ಕಾ
 ಕ್ಷೋಹೀಣೇನೇನೆಯಿಂ ಪಾಲಿಸುವನಿಂತಪ್ಪಮ
 ಹಾಹಯೋತ್ತಮನೊಂದನದನಿನಗೆಬಾರದಿವು ಕೆಡಕಾಯೆ ಮುಂಟಾದೊಡೇ ||೨೮||
 ಈಳುಟೋತ್ಕಚನತನುಸಂಭವಂಬಡವನೆ
 ಮೇಳುನಾದಂಕಣ ಸೂನುವಪ್ಪದಕೇತುತಾಂ
 ಮೋಳುವಿಕ್ರಮನೆನ್ನನುಜರೀಂಕಿರುಕುಳ್ಳರೆಹರಿಸೆನಿದರೆಬಾರನೇ |
 ನೀಳುವವಿದೆನ್ನದಿಕ್ಯ ಕೊಳ್ಳ ಧ್ವರವತಾ
 ನೇಳುಟಿವುದಿನ್ನುನಂತಯಮೇಕೆಕರೆಸುವಿ
 ಲಾಳುಮನೆನ್ನಪ್ಪದಂನಗುತಕಲಿಭೀಮನಂನೋಡಲವನಿಂತೆಂದನೂ ||೨೯||

bramins⁵⁰? Did not Parashuráma give this earth to the bramins when he had slain the Kshetrya race⁵¹?

34. Kings of mighty arm are the lords of the earth. Of that there is no doubt. Therefore it cannot belong to the bramins. If you wish, that treasure in the Himalayas is yours. In the city of Bhadrávatí king Youvanáshwa fondly guards such a rare horse with an army of ten akshóhinis⁵². Will not that be yours—if you have the courage?

35. Is this Méghanáda, offspring of Ghatótkatcha, a weakling⁵³? Is Vrishakétu, son of Karna, a mere braggart? Your younger brothers, are they men of little worth? If you think of him⁵⁴, will Krishna stay away. Call not this a great matter. Undertake the sacrifice. It will proceed of itself. Why further doubt? Call the bramin tribes.—The king laughing, looked at the mighty Bhíma; who thus addressed him:—

50. One of their common names is "gods of the earth." The question here implies that the king, though shrinking with horror from touching the property of bramins, had taken possession of the earth, which of right belonged to them.

51. Parashuráma is said to have twenty one times swept the Kshetrya race from the face of the earth. At a sacrifice afterwards he gave the earth to the bramins,

who then refused him permission to dwell in it.

52. An akshóhini consists of 109,350 infantry; 65,610 cavalry; 21,870 chariots; and 21,870 elephants.

53. Ghatótkatcha was the son of Bhíma by Hidimba. Therefore Méghanáda was Bhíma's grandson.

54. In Hindu stories the hero obtains the presence of a deity immediately on thinking of him.

ಜೀಯಸಂದೇಹಮೇಕುಜ್ಜುಗಿಸುಧನಮಂನ
 ಹಾಯಮಂತುರಗಮಂತೋರಿದನಿನಗೇನಿ
 ದಾಕಯದಿಂದೀಬಾದರಾಯಣಾನಾಂಪೋಗಿಭದ್ರಾವತೀನಗರಿಗೇ |
 ಆಯೌವನಾತ್ವನಂಗೈಲ್ದವನನೇನಾನಿ
 ಕಾಯಮಂತರಿದಾಸುನಾಜಿಯಂತಂದುಮಖ
 ಕೀಯದೊಡೆವರಲೋಕಬಾಹಿರಂತಾನವೈನಿಂದುಮಾರುತಿಸುಡಿದನೂ ||೩೬||
 ಯಜ್ಞಕ್ಕೈತುರಗಮಂತಹನಿಂದುಭೀಮಂಪ್ರ
 ಶಿಷ್ಟೈಯಂಮಾಡುತಿರಲಾಕ್ಷಣದೊಳ್ಳಾಹವಕ
 ಭಿಷ್ಟನಿಸಿಸುವರ್ಣಾಸುತವೃದ್ಧಧೃಷ್ಣಿನಿದ್ದುನಗುತಕ್ಕೈಮುಗಿದುನಿಂದೂ |
 ವಿಜ್ಞಾಪನಂಗೈದನಿಶಿತಾತಕೊಡುತನಗ
 ನುಜ್ಞೈಯಂಪವನಾನತನಯನಾಡಿದನುಡಿಗ
 ವಜ್ಞೈಬಂದೊಡೆವಕುಮಾರಂಗಿಜನಿಸಿದನೇನೋಡೆನ್ನಭಟನಿಂದನೂ ||೩೭||
 ವೈಗ್ರದಿಂಬಾಲನಾಡಿದನುಡಿಗಿಭೂಪತಿಸ
 ಮಗ್ರಸಂತೋದದಿಂತೆಗದಪ್ಪಿಕೊಂಡುನಿಂ
 ನುಗ್ರಪ್ರತಾಪಮಂಜಲ್ವೈನಾಂಮಗನಿಕೇಳೈಂದುನಿಲದಾಸೆಗಾಗೇ |
 ಅಗ್ರಜನನಿಂದುದಲ್ಲದೆವಸುಳೈನಿನ್ನನೀ
 ವಿಗ್ರಹಕೆಕಳ್ಳುಹಿಸೈರಿಮವಿನಂತಕಟವಾ
 ಜಿಗ್ರಹಣಾಕಾಯಮಂತಿರಲೆಂದೊಡವನೀತ್ವರಂಗಾತನಿಂತೆಂದನೂ ||೩೮||

36. Why this doubt, my lord? Begin. Vēda Vyāsa has plainly shewn you treasure, aid, and horse. I will go to Bhadrāvati, and may I never enter heaven, if I do not conquer that Youvanāshwa, slaughter the multitude of his army, bring the horse, and present it for the sacrifice.

37. When Bhīma made oath that he would bring the horse for the sacrifice, instantly, Vrishakētu, the skilful in battle, rose, and smiling, with joined hands addressed the king:—Sire, Give me command. If Bhīma's word be broken, am I sprung from the Sun's son⁵⁵? Mark my prowess.

38. At the youth's earnest speech, the king embracing him in ecstasy, exclaimed, My son, I know thy mighty prowess. But hear me. If besides killing my elder brother⁵⁶ from lust of territory, I should send thee, my boy, to this war, alas! how shall I endure it? Let the horse remain. The son of Karna thus replied:—

55. i. e. I pledge my nobility to the fulfilment of his promise. See note 36.

56. Karna the father of Vrishakētu. See note 36.

ಶಾತಕೇಶ್ವರಹಜಾತರಾದನಿಮ್ಮೈವರೋ
 ಶಾತಶ್ಚರದಿವಿರೋಧಿಸಿದನಿಮ್ಮೈಯ್ಯನಂ (ತಳ್ಳುರೆದೆ)
 ಶಾತನಪರಾಧಮಂಪರಿಹರಿಸದಿದೋಡಾನಿದುಳ್ಳಲನೇನುಬಲ್ಲಕಾ |
 ಆತುರಂಗಮಕೈವೋಪನಿಲಜನಕೂಡೆನೆದೆ
 ದಾತುರದೊಳ್ಳೈತಪ್ಪುರಿಪುಜಾತುರಂಗಕಿಡಿ
 ರಾತುರಣದೊಳ್ಳೈಲೈನಹಿತರಂತನಗೆಬೆಸನೆಂದನಾಕನಃಸೂನೂ ||೩೯||
 ಅಪ್ರತಿಪರಾಕ್ರಮಿವೃತ್ತೋದರಂಮಾಡಿದಳು
 ನಪ್ರತಿಜ್ಞೆಯಂನಜತನಯನಾಡಿದಗಭೀ
 ರಪ್ರಶಾಪವನಾಗಳುಘಟೋತ್ಕಚನಸುತಮೇಳುನಾದಂಕೇಳುದೂ |
 ಕ್ಷಿಪ್ರದಿಂದೆದ್ದವನಿಪಾಲಕನಚರ
 ಣಪ್ರದೇಶಕತನ್ನಹೊಳ್ಳಹೊಳ್ಳವಲಿತರ
 ತ್ವಪ್ರಭಾಕೋಭಿತಕಿರೀಟಮಂಜಾಚುತೋಯ್ಯನೆಬಿನ್ನವಂಗೆಯ್ದನೂ ||೪೦||
 ಭದ್ರಾವತಿನಡೆದುಯೌವನಾತ್ಮನಬಲಸ
 ಮುದ್ರಮಂಕಲಕದಿಹನೇಕೇಶ್ವರದೇವಕಾಲ
 ರುದ್ರನಲ್ಲಾವೃತ್ತೋದರನೀವೃತ್ತಧೃಜನೊಳಿದಿರಾಂಪಡಾಹವದೊಳ್ಳೂ |
 ಅದ್ರಿಮಥನಂಗರಿದುಸಾಕದಂತಿರಲಿವೈ
 ರಿದ್ರಮಂಗಲನೆಬಿಡಿಸುವೆನೆಂಬಾಳುತನ
 ದುಬ್ರೇಕಮೆನ್ನಾಲ್ಲನಿನ್ನವಕಾತ್ವಮಂಪಿಡಿದೊಪ್ಪಿಸುವೆನೆಂದನೂ ||೪೧||

39. Sire, attend! My father instead of making common cause with you his five brothers, opposed you. Of what use then is my being unless I wipe away my father's crime? Give me permission. I will accompany Bhīma who goes for the horse, oppose the fierce hosts of the enemy, and in battle overcome my foes.

40. When Ghatótkatcha heard the stern oath of the matchless hero Bhīma, and the noble bravery of the son of the Sun's son, he quickly rose, and, casting his crown that glittered with the lustre of magnificent jewels, at the king's feet, thus calmly addressed him :—

41. Will not Bhīma go to Bhadrávasi and agitate the sea of Youvanáshwa's hosts? Is he not when angry a very Kála Rudra⁵⁷? As for Vrishakétu, the destroyer of the mountains

57. A name of Shiva in his terrific form as the destroyer of all beings at the end of each period of the world's duration.

ಕರ್ಣತನುಗಂಭವಂಖಂಡದೇನೀಮೇಘು
 ವರ್ಣಸ್ಮಿತಂ ದದೇನಾಂ ಪೋ ದದೇನಿದುಗು
 ಪರ್ಣವಾಹನನಖುಂಟಾಡೊಡಪ್ಪದಿವರೇವಕರಂಕೊಡಿರೊಂಡೂ |
 ಅರ್ಣವೋಪಮಯೌವನಾತ್ವಚತುರಂಗಮಂ
 ನಿನಾಮವೇನಿಸಿವಾಜಿಪ್ರಹಣಶಾಯಮಂ
 ನಿಸ್ತೇಸಿಕೊಡುವೆನಿತ್ತ ಪುದೇಮಗೀಳೈಯವನೆಂದನಿಲಜಂನುಡಿವನೂ ||೪೭||
 ಇಂದುಕುಲಶಿಲಕಜನಮೇಜಯನರೇಂದ್ರಕೇ
 ಲೃಂದವಮೂವರುಂತುರಗಮಂಕೊಂಡುಬಿಡೆ
 ವೆಂದುಬೆಸನಂಪೇಡಿನಿಂದಿರಲ್ಪಾದರಾಯಣನವೊಗಮಂನೋಡುತಾ |
 ಇಂದಿವರನಾಂಕಳುಡಲಗುರವೈರಿಗೆಬೇಸ
 ರೊಂದಿನಿಸುತೋರದಿಪ್ಪದೇಜೀಯತನಾದಕೆ
 ಮುಂದುಗಾಣಿಸದುಕರುಣೆಪುದೇನಿಯುಧಿಪ್ಪಿ ರಂಗಾತಪೋನಿಧಿನುಡಿವನೂ ||೪೮||
 ಭೂಪನೀಂಮರುಳೈಹಂಸಿನೆಡೆಯೊಳ್ಳಲಸ
 ಲಾಪನೆಬೆಸನಪೇಡುವವೃಕೋದರನಪ್ರ
 ತಾಪನೆವೃದಕೇತುಮೇಘುಮಣಕರನೊಡಗೊಂಡುಕುದುರೆಗೆನಡೆಯಲೀ |

himself⁵⁸ cannot stand before him in battle. Enough! The mighty power that hews down the forest of foes, is not mine. Yet I will seize the horse, and deliver it to your host.

42. On which Bhīma:—What though the son of Karna come? What though Méghanáda come? What though I go? If the power of Vishnu be present it will succeed. Accompanied by these two, I will blot out the name of Youvanáshwa's ocean-host, obtain the horse, and deliver it to you. Give us the parting gifts⁵⁹.

43. Hear, O chief of men, Janaméjya, ornament of the lunar race! As those three stood entreating permission to fetch the horse, Dharmaráya looking on Véda Vyása, said, Should I now send these, will it not cause the least dissatisfaction to Krishna? Favour me, my lord, for in this matter I cannot see before me. To whom the Muni:—

44. O king, are you insane? Is it possible for Krishna to be dissatisfied with you? Is Bhīma who entertains your permission

58. Indra. See note 25.

59. The beetle leaf and areca nut given,

according to eastern custom, as the token of dismissal.

ಈವನತನಯನಂಕಳುಹೆಂದುನಯದೊಳ್ಳಾ
 ತಾಸೋತ್ತಮನೊಡಂಬಡಿಸುಡಿಡಾಜ್ಞಾನು
 ರೂಪದಿಂದರನುತ್ತಂಭೀಮಹೈದ್ರಿಂಬಿಕನೃಪನುಮತಿಯನೂ ||೪೪||
 ಬಲ್ಲಕನೃಪನಂಪರಸಿಬೀಳ್ಕೊಡುಮುನಿವರಂ
 ತಳ್ಳದನಾಶ್ರಮಕಿತ್ತಲಂಜಾತಯುಧಿಷ್ಠಿರಂ
 ನಲ್ಲನಾಜ್ಞನಿಲ್ಲದಧ್ವರಕುಪಕ್ರಮಿಸೆನಡೆಯದುಕಿರಿಟಿಯನೀಗಲೇ |
 ಕಳುಹಿಕರೆನುವೆನೆಂಪೊಕೆಯೊಳ್ಳಲಂನಿಗಂ
 ತೊಳ್ಳಲತರನುವಬಳ್ಳ ಕಾಲೊಡಕಿದಂತರನು
 ಗಲಿಕಿರೋಮಣಿಗೆನಂಭ್ರಮದೊಳ್ಳೈತಂದುಬಿನ್ನೈಸಿದಂಚರನೋವನೂ ||೪೫||
 ಅವಧಾನಜೀಯನಂಮಿಾಪೊಳ್ಳಲಪೊರೆಗೆಯಾ
 ದವಕಿರಿಯನಿಬೆಂಬದನೆನೆಳುಲನೆದ್ದುನಿಂ
 ದವನನುಡಿಗುಚಿತಮಂಕೊಡುತಭಕ್ತಾ ವಲ್ಲಯೆಬಗೆಯೆನೊಡುಚುವಿದೆಯೊಳ್ಳೂ |
 ತವಕಮೆನಿತೊಮುರಾರಿಗೆಮಹಾದೇವಶ್ರೈ
 ಭುವನದೊಳ್ಳಾನೈಕೃತಾರ್ಥನಲ್ಲಕೌತು
 ಕವನಿಂದುಕಂಡೆನುತರನರಮನೆಯಿಂದಪೊರಮಟ್ಟುನಡೆತಂದನೂ ||೪೬||

a coward? Let him depart with Vrishakétu and Méghanáda for the horse; dispatch this son of the wind⁶⁰.

In accordance with the meek, persuasive speech of the chief of saints, the king gave to Bhíma, Méghanáda, and Vrishakétu, his consent.

45. The chief of Munis having blessed the king, and taken leave, had no sooner set out for his hermitage than Dharma-ráya, giving way to fear, was anxiously thinking with himself, If I begin this sacrifice in the absence of Kriehna it will not proceed; I will now send Arjun to call him; when—like a creeper entangling the legs of one who wanders about seeking it—a messenger in joyful haste approached the excellent king, and addressed him:—

46. Attention⁶¹! My lord, the chief of the Yádavas⁶² has this instant arrived at the skirts of this our city. Hastily the king arose, rewarded his message, and set out from the palace, saying,

60. Bhíma.

61. This is apparently a peremptory demand on the part of a servant to his king; but a king's mind is supposed to be always so deeply occupied by the cares of government, as to require continual arousing. For this reason, in every dur-

bar several persons are stationed for this purpose; who during a visit of strangers, call "attention" at intervals of about a minute, in order to keep the royal mind awake to the presence of his visitors.

62. Krishna.

ಮಿತ್ರೋದಯಾತ್ಮರದೊಳ್ಕೃತಂದುಹಯಮೇಧ
 ಸತಸಾಧನಕೇವೇದವ್ಯಾಸಮುನಿಧಮ್
 ಪುತ್ರನಂಜೋಧಿಪಿಮರಶ್ಚ ನಾರಾತ್ರಿಯೇಶ್ವರನೊಲಿದಿಭನಗರಗೀ |
 ಪತ್ನೀಂದ್ರವಾಹನಂಬಳಿಕೈದೆಪಾಂತವಧ
 ರಿಶೀರಮೂರಿದಿಗೋಂಕರುಗ್ಗಡ್ಡೆಯವಿ
 ಚಿತ್ರಪಾತಕರಕಳಕಳದವಾದ್ಯಧ್ವನಿಯುಸಾಲಕ್ಕೆದೀವಿಗೆಯಸಂಭ್ರಮದೊಳ್ಕೂ||೪೭||
 ಮಿರುಪಮಣಿಮಕುಟದೋರಣಿಸಿದಳಕಾವಳಿಯು
 ಪಿರೆಸೊಸಲಕತ್ತರಿಯಲಿತತರಭ್ರೂತೆಯು
 ತುರುಗಿವೆಯನಿಟ್ಟಿಗಲಗಂಗಲಿಸುವಾಸಿಕದವೊಲೈವಲ್ಲನನುದೋರುವಾ |
 ಕಿರುನಗೆಯಕದಪುಗಲಕುಂಠಲದಜೇಲ್ವಿನಿಂ
 ಮೆರವನದ್ವದನನಂವೋಹನದನದನನಂ
 ನೆರೆಸೊಬಗುಮದನನಂಪಡೆದನಿಜರೂಪನಂಕಂಡನವನೀಪಾಲನೂ ||೪೮||
 ಭೂರಮೂಕೇಶ್ವರಧ್ವಂಸಿನರಲೀಲಾವ
 ತಾರಮಂತಾಳ್ವಹೊಂದೇರನಿಃಕೈತಂದು
 ಜಾರುಹಾಸದೊಳ್ವಾಯುಧಿನ್ನಿರನಕಾಲ್ಕೆರಗಲಾನೃಪಂಕೂಡೆತೊಲಗೀ |

How eager is Krishna to fulfil the desire of his worshippers! Bless me! I am the most fortunate man in the three worlds! I have seen wonders to-day!

47. At sunrise came Vēda Vyāsa Muni, persuaded Dharmarāya to perform the horse-sacrifice, and returned. In the same night Krishna graciously visited Hastināpura. And the Pāndu princes met him with the pomp of loud acclaiming heralds⁶³, bands of music, and streets of torches⁶⁴.

48. The king then saw him whose lovely countenance shone with the beauty of his brilliant, jewelled crown, well arranged tresses, the musk on his broad forehead⁶⁵, handsome eyebrows, large eyelids, long eyes, fine nose, gentle smile that slightly shewed his bright teeth, and ear-drops pendent on his cheeks—the abode of fascination—the very form that begat the perfectly beautiful Cupid⁶⁶.

63. Kings are always attended by a number of heralds who loudly proclaim their titles and greatness.

64. Processions at night are very common; the number, and often different

colours of lights displayed, give them an imposing appearance.

65. The sectarian mark made with musk.

66. Itself how surpassingly beautiful!

ವಾರಿಜಾಂಬಕನಪದಪಲ್ಲವಕೆಮಣಿಯುತಿರ
 ಲಾರಾಯನಂತೆಗದುತಕ್ಕೈಸಲರನನನು
 ರಾರಿಯಂಪ್ರೀಮದಿಂಬಿಯುಪ್ಪಿದಮುನಿಜನಂಬೆರಗಾಗಲೂ ||೪೯||
 ಮುರಹರಂಬಳಕವಂದಿಸುವಭೀಮಾದಿಭೂ
 ವರಸಹೋದರರನಾಲಿಂಗಿಸುತಹರುಪದಿಂ
 ದರಮನೆಗೆನಡೆದುಬರೆಪಾಂಚಾಲೆಸರಸಿರುಹನಯನಫಣಿವಾಜತಯನಾ |
 ತರಣಜನದುರಿತಾಪಹರಣದೈತೇಯಸಂ
 ಹರಣಗೋವಧೇನೋದ್ಧರಣಪೀತಾಂಬಾ
 ವರಣಕೌಸ್ತುಭಾಭರಣಸಲಹೆಂದುಹರಿಚರಣಕೆರಗದಳುಬಂದೂ ||೫೦||
 ದ್ರೃಪದತನುಜಾತೆಯೆಂಬಿಡಿದೆತ್ತಿಕರುಣದಿಂ
 ದುಪಚರಿಸಿಮನೆಗೆಬೀಳ್ಕೊಟ್ಟುಸಂದಣಿಸಿನೆರ
 ದಪರಿಮಿತಪಾರಜನಪರಿಜನದೊಳ್ಳವರವರತಾರತಮ್ಯಗಲ್ಲನುದೂ |

49. Hear, O lord of earth⁶⁷! To the astonishment of the Munis⁶⁸, Vishnu, incarnate in human form, alighted from a golden car, and with a sweet smile fell at Dharmarāya's feet. The king instantly stepping aside, bowed at the bud-like feet of the lotus-eyed⁶⁹, who took and embraced him; and the king affectionately and tightly clasped Krishna in return.

50. Krishna then embraced the prostrate Bhīma and the other brothers of the king, and joyfully proceeded to the palace; when Pāṇchālī⁷⁰ came and fell at his feet, saying, Save, O lotus-eyed, Recliner on the king of serpents, Remover of the sins of those who trust in him, Slayer of demons, Upholder of Góvadhana⁷¹, The yellow-robed, Wearer of the Koustubha jewel⁷².

51. Krishna kindly raised the daughter of Drupada, condescendingly addressed, and gave her permission to return home. Then saluting each according to his rank, he graciously dismissed the countless crowds of citizens and retinue, gave his hand

67. Janaméjya.

68. Notwithstanding their incessant and austere devotion, Vishnu had never so appeared to them.

69. Krishna. Feet are often compared to a tender shoot, on account of their delicate softness.

70. Droupadi, daughter of Drupada, and wife of the five Pāṇdu princes.

71. The name of the mountain that

Krishna is said to have held aloft on one hand for seven days and nights, to shelter the cowherds from a tempest raised by Indra to destroy them, because at Krishna's instigation they had withheld from him the accustomed offerings.

72. Produced at the churning of the milk-sea, and worn by Vishnu on his breast.

ಕೃಪೆಯಿಂದಕಳುಹಿಪೇಹವರೊಡನೆಬಳಕಸುರ
 ರಿಪುನೃಪಗೆಕ್ರೋಧಿಸ್ತುನಡೆಯಲಾಸ್ಥಾನಮಂ
 ಟಪಕೆಬಂದಲ್ಲಿಕುಳ್ಳಿದೇನುತ್ಸವಮಾಡುದಂದಿನಿರುಳ್ಳೋಲಗದೊಳ್ಳೂ ||೨೯||
 ಕಕ್ರನಾಸ್ಥಾನಮಂವಿಧವೈಭವದಿಂದ
 ಶಿಕ್ರಮಿಸಿದರಸನೋಲಗಮಂನಿರೀಕ್ಷಿಸುತು
 ಪಕ್ರಮಿಸುವೆನ್ನೆಗೆಯೊಳ್ಳಸುರಾರನುಡಿದನೆನ್ನೆಪತಿಭೂಮಂಡಲದೊಳ್ಳೂ |
 ವಕ್ರಿಸುವರಲ್ಲನಿನಿಸಿರಿಗಿರಾಜ್ಯಧ
 ಮೇಕ್ರಿಯೆಗೆನಳ್ಳಪುರೂರವಹರಕ್ಷಂದ್ರಾದಿ
 ಚಕ್ರವರ್ತಿಗಲ್ಲೆದೊಲವರಿತರೊಳುಂನುಕೃತಕೃತ್ಯರಾವೆಂದನೂ ||೩೦||
 ಯೆನಲಹುದುಬಳಕೆನುನಿಮದಿಯನೇವಕರ
 ಘನತೆಯೊಳ್ಳಕೃತಕೃತ್ಯರಹಿರಲಾನೀವಿದರೊ
 ಳ್ಳನುಮಾನವೇಪಾಡವಸ್ಥಾಪನಾಜಾಯೇನೆಂದುಧರೆಯುಳ್ಳಂನೇಗಾ |
 ಜನಮಾಡದಿದೇವದೇವತಾಕದಂತಿರಲಿಮುಂ
 ದೆನೆಗೆಮಾಡುವರಾಜಕಾಯೇಮಂಪೆನವೇಳ್ವ
 ದೆನುತಭೀಮನಕಡೆಗೆಮೊಗದಿರುಹಿದರನಂಗೆನಳ್ಳನಾಜ್ಞನಿಕೆಂದನೂ ||೩೧||
 ದಾಯಾದ್ಯರಿಲ್ಲಮಾಮೇಲವಪರಮಂಡಲದ
 ನಾಯಕರಗುಳುವಿಲ್ಲನಿನಾಣೆಗೆಲ್ಲಿಯುಮ
 ಪಾಯಮವನಿಯೊಳ್ಳಲ್ಲಮಿಂನುದಿಗ್ವಿಜಯಮಿಲ್ಲವಸರದಪೇಂಟಿಯಿಲ್ಲಾ |

to the king, and, accompanied by the officers of state, proceeded to the hall of council, and sat down; where great was the joy of that day's night.

52. Krishna looking round on the council chamber, which in magnificence exceeded the hall of Indra, said with a rising smile, O king, the world contains no rivals of this your wealth. In the conduct of state affairs Nala, Purúrava, Harischandra and the other emperors must yield the palm to you. In this we are indeed happy.

53. Yes. But what of that? In the greatness of those who worship your feet you are indeed happy! Is there any doubt of this? Whilst the earth endures, will men cease to call you Upholder of the Pándus? Enough! Direct me what business of state I must now undertake. The king turned his face towards Bhíma; and Krishna laughing, thus replied:—

54. You have no distant relatives⁷³; there is not even a hint of opposing foreign potentates; nowhere in the world is your

73. Who from their being distant have no affection, yet an interest in plotting, &c.

ವಾಯುನಂದನಧನಂಜಯರೊಳ್ಳೆರವಿಲ್ಲ ಮಾ
 ದ್ರೇಯರೊಳ್ಳೆ ಪಿಲ್ಲ ಚತುರಂಗಕೆಡುಲ್ಲ
 ರಾಯನಿನಗೇನು ಮಾಡುವರಾಜಕಾರ್ಯ ಮೆಂದಂ ಮುರಧ್ವಂಸಿನಗೂತಾ ||೧೪||
 ಈಚರಾಚರವಿಚಾರವ್ಯಾಪ್ತಿನಿಂದುಡಿಗ
 ಗೋಚರವಿವಿವಾಸಾಕಿ ದೇತಕೆಬುದೆ
 ನಾಚೆಸುಬಿಂದುವೇ ದವ್ಯಾಸಮುನಿವರಂಜುಡುಕಾರುಣ್ಯದಿಂದಾ |
 ಆಚಾರವಿದುಭರತಕುಲದವಗೆ ನುತಕಾ
 ಲೋಚಿತವನುತುಹಯಮೇಧವಿಧಿಯೆನ್ನನಗೆ
 ಸೂಚಿಸಿಪ್ರತಿಜ್ಞೆಗೈದಂಭೀಮನದಕತ್ವಮಂತಂ ದುಕೊಡುವೆನೆಂದೂ ||೧೫||
 ತತ್ಪತ್ನದಕಮಲದಾಶ್ರಯದಿಂದನಾನಾವಿ
 ಪತ್ನರಂಪರೆಗಲ್ಲದಾಂಟಿದೆವುರಾಜಸಂ
 ಪತ್ನದವನಧಿಕರಿಸಿದೆವುಬಲಕಿದರಸಾಖ್ಯದಿಂದನಾವಿರುತಿರ್ದೊಡೆ |
 ಸತ್ತುರುಡುರೈದೆಮೆಚ್ಚುವರೆಭರತಾನ್ವಯಸ
 ಮುತ್ಪನ್ನರಾಗಿಫಲವೇನಾವತೆರದಿಂಜ
 ಗತ್ವಾನನಾತ್ಮವೇಧವನಾಗಿಸುವೆನಿದಕೆನೀವೆಂಬುದೇನೆಂದನೂ ||೧೬||

law resisted; there are no further conquests to be made; no urgent chase⁷⁴; no hostility in Bhíma and Arjoon; no fault in Nakula and Sahadéva; no unfriendliness in the army. O king, what state business have you to do? To which the king:—

55. Is any thing hid from your feet who pervade all animate and inanimate things? It cannot be. Enough! Why do you merely put me to the blush? To day Véda Vyása Muni came, and graciously explained to me at a fitting season⁷⁵, the manner of the horse-sacrifice, saying that it was a custom of the lunar race; and Bhíma made oath that he would fetch the horse for it.

56. By the protection of your lotus-feet we have passed many successions of adversity, and obtained royal power. If then we selfishly enjoy this bliss, will the good approve? What would it avail that we are born of Bharata's race? How shall I perform the world-purifying horse-sacrifice? What say you to this?

74. One of the duties as well as amusements of kings is to rid the country of wild beasts.

75. i. e. whilst the king was brooding over the sin of killing his relatives.

ಮರುಳ್ಳಹರೆಭೂಪಾಲಬಾದರಾಯನಿಕ್ಕಿ
 ದುರುಳ್ಳಗಂಗಳೆಗಿಸಿಲಾಕುವರೆಭೀಮನೆಂಬವಂ
 ದುರುಳ್ಳನಾಯಾಹಿಂದಣವರಲ್ಲಯೌವನಾತ್ವಪ್ರಮುಖರತೀರರೂ |
 ಅರಳಾದಮಲ್ಲಿಗೆಯೆಪೊದರೊಳ್ಳಗೆತಿರುಗಿದೊಡೆ
 ತೆರಳ್ಬಲ್ಲದೆಸಂಪಗೆಯಬನಕೆಮರಿದುಂಬಿ
 ತರಳ್ತನದಿಂದಹಯಮೇಧಕುಡ್ಯೋಗಿಪರೆಹೇಳೆಂದುಹುನುಡಿವನೂ ||೫೭||
 ಮತಿಯುಳ್ಳೊಡಿನಸುರಬಲಿಗೊದಗಿಸಿದಕಲ್ಪ
 ನತಿಮಹೋದರಕಡಸಿಕೊಂಬನೆನೀತಿಗಲ್ಪ
 ಗತಿಯನುಡೊಡೆನಿಪಾಚರಿಯನಿನನಾಲ್ವನೆರಾಣಿಯೆಂದರಮನೆಯೊಳ್ಳೂ |

57. Krishna replied: Are you mad, O king? Will you be caught in the noose of Vēda Vyāsa's snare? Don't you know what a scoundrel that Bhīma is? Youvanāshwa's chiefs are not like those you have hitherto had to do with; they are mighty heroes. Because the young bee frequents the full blown jasmin bush, is it able also to resort to the champaca grove⁷⁶? Say, will you in boyish play attempt the horse-sacrifice?

58. Krishna reviling Bhīma to the king continued: If he had any sense, would this fellow cram his big paunch with food prepared for a demon's sacrifice⁷⁷? Were he virtuous

76. The smell only of the champaca flower is said to kill bees.

77. As Bhīma and his deeds are often mentioned in the poem, a summary of the story here referred to, is given from the Mahā Bhārata to shew his person and character.

The Pāndu princes escaping with their mother from the destruction attempted against them by the Kurus, came disguised as bramins to Yékachakrapatna, and took up their abode in the house of a poor bramin. Bhīma, Arjuna, Nakula, and Sahadéva practised begging; and the people, guessing them to be princes, gave them food in great quantity. This they brought to Kunti, who portioned half to Bhīma, the other half to his four brothers and herself. But this was not enough for Bhīma. Having the power of ten thousand elephants, he one day brought for a potter clay equal to a hundred ox-loads. The potter rewarded

him with an immense vessel, which he afterwards used in begging; and though it was filled daily, he was half-starved.

As Kunti was thinking one day what return she could make to the poor bramin in whose house they abode, she heard in his apartment the noise of weeping. Going to the door, she overheard the man, his wife, daughter, and little son contending with eager affection to be offered in sacrifice to a demon. She entered, and enquired into the circumstance; when the bramin told her that in the neighbourhood lived a demon who was in the habit, for many years, of devouring multitudes of people. The survivors being kept in perpetual terror, agreed with him to furnish in turn daily a cart-load of food drawn by two buffaloes, and accompanied by a driver. All these he daily devoured, recompensing them by keeping the country free from all other foes. But if any neglected to come at the appointed

ಕ್ಷಿತಿಮೋಽದ್ಭುತರೂಪನೀವೃಕೋದರನಿವನ
 ಮತದಿದುಹಯಮೇಧಕುಪೋಗಿಸಿದೊಡೆಪು
 ರತಮಹುದೇಮರುಳೆಹೇಳೆಂದುನೃಪನೊತನೆಮುರುಛಭೀಮನಂಜರೆದನೂ ||೫೯||
 ಲಹಾಮಹಾದೇವಚಿತ್ರಮಂಕೇಳಿದೆವ
 ಲಾಹಲವುಲೋಕಂಗಳಂಕೊಳ್ಳದೆನಿನ್ನುದರ
 ಮಾಹಾನಿಶಾಚರಿಯರಲ್ಲ ನೇನರಕಾಸುರನಅರಮನೆಯಬಾಲಕಿಯರೂ |
 ಈಹೆದರದೇಕೆಕರಡಿಯಮಗನಾಗ್ನಿನ
 ಗೋಹೋಧರೆಯೊಳ್ಳುಪ್ಪಿತಾಕಾರರಾಣೀನಿಂ
 ನೂಪೆಗಲಬ್ಧಿನಾನಿತ್ತಭಾಪೆಗೆತಪ್ಪಿನೆಂದುಭೀಮಂನುಡಿದನೂ ||೬೦||

would he keep a female demon as queen in his palace⁷⁸? There is not in the world so terrific a form as this Bhīma. If you undertake the horse-sacrifice following this fellow's advice, say, O fool, will it be accomplished?

59. Bhīma replied: Aha! Mahādēva! Havn't we heard a wonder? Doesn't your paunch contain the fourteen worlds? Aha! Were not the females of the demon Naraka's palace demons⁷⁹? Why this timidity in you who married the daughter

time, he devoured not only the offender, but all his household with him; and being able to assume any form, none could escape by flight.

That day was the poor bramin's turn, and he had neither mind to go himself, nor money to purchase a substitute. Kunti offered Bhīma; and when the bramin shrunk from such a sin, she told him she had five sons, this one she had great difficulty in providing for, and he had killed several demons before.

Bhīma made an enormous meal, contributed by the towns-people, and set out; but instead of driving quickly to the appointed place, sat down in the cart, leaving the buffaloes to their own pace. And thinking it improbable he should get such a feast again, commenced eating the food prepared for the demon, making it into large balls, tossing them into the air, and catching them in his mouth.

The enraged demon advanced shaking the ground by his tread, pulled up a large tree,

and struck Bhīma twice on the back. Of this he took no notice as it had no other effect than making the balls settle down comfortably in his stomach. As the demon lifted the tree again, Bhīma seized & held it aloft with the left hand, and continued deliberately eating with the right. Having despatched the solids, he flung his foe to a distance, drunk a hundred vessels of ghee, and a hundred of butter-milk, rested for half an hour, took the yoke of the cart, and challenged the demon to combat: You have daily devoured a cart-load of food, two buffaloes, and a man; I have had this one portion of food; let us see which is the stronger. After a long contest, chiefly with trees, during which above thirty miles of forest were laid "bare as the back of a turtle," the demon was slain.

78. Bhīma slew the demon Hidimba, and then married his sister.

79. When Krishna had slain the demon Naraka, he took, as wives, sixteen thousand females whom he found in the palace.

ಭಾದ್ರಯಂಕೋಷ್ಟು ತಪ್ಪುವನಲ್ಲನೀರೆ
 ಕೇದಮಂಕಂಡುಬಲ್ಲೆ ಪುಹಿಂದೆರಣದೊಳಭಿ
 ಲಾದೆಯಿಂದೈಕಾಚರಂತೆಹೇಸದೆರತ್ತ ಪಾನಮಂಮಾಡಿಯೊಪಲಾ |
 ಪೋಷಿಸಿದೆಭಂಡತನವದುನಿನನಾಹಸಕೆ
 ಭೂದ್ರಣಾವೆಹೋಗಲವೊಬಾಣಸಿಗಲೋಕದೊಳ್
 ದೂದ್ರಣಕೆಬೆದರೆಯೆಂದಮುರಧ್ವಂಸಿಮಿಗೆಸರಸದೊಳ್ವನನಜನನೂ ||೬೦||
 ಕಿವವಾದೂದ್ರಣಕೆಬೆದರಿಮಾಡಿರಿಕ್ಕೈ
 ತವಜಾರವಿದ್ಯಗಲಹೆಂಣಾಗಬಾಣಸದ
 ದವಣಾರದುದಿಲ್ಲ ಲಾಹೇವನದಸುರೆಯಸುವೀಂಟೆದವರಾರೊಬಳಕಾ |
 ಅವನಿರತಿಗಲಕೊಡೆಗೊಲವಳಗಾಣವಮೇ
 ಲೈವುಣ್ಣನುನುಡಿಸಲಂಜುವೆನೆಮಭಾದ್ರಯನುಳಿ
 ಯೆನಾಕ್ಷಮಂತಹೆವುಕ್ತುಮಂನಡೆಸುಮೇಣುಳಿಸುನೀನೆಂದನೂ ||೬೧||

of a bear⁸⁰? Oho! I wonder who is the most terrific form in the world! I know your thoughts. The promise I have given I will not break.

60. Krishna waggishly replied: No, no! You are not the man to break a promise; I know you fully. Once in battle, ogre-like, you glutted your stomach by drinking blood with unloathing eagerness⁸¹. Disgraceful this! Is it an ornament to your prowess? Go, you cook⁸²! You fear no reproach.

61. To whom Bhīma: Well-a-day! Fearing reproach, I suppose, you committed theft and adultery⁸³! Though a woman you didn't understand cooking, of course⁸⁴! I wonder who it was that, without disgust, sucked the demon's life⁸⁵! But what has a

80. To recover a certain jewel, Krishna fought with and overcame Jāmbavanta, king of the bears; who gave him his daughter to wife.

81. Bhīma publicly averred that he would slay, and drink the blood of Dushyāsana; which he did.

82. During the year that the Pándus were required to spend incognito, Bhīma assumed the disguise of a cook.

83. Krishna when a child stole butter; and is thence called, Navanítachóra. In addition to eight wives, he had a hundred others, and the sixteen thousand mentioned in note 80.

84. When the ambrosia was produced by churning the milk-sea, Vishnu took the form of a beautiful woman to cheat the demons out of their share. He fascinated them by his beauty whilst the gods drank their portion, and carried off the vessel that contained it.—The point of Bhīma's remark is, you are more a cook than I, having been a woman; whose chief duty is cooking.

85. Whilst Krishna was a child, Pátana, an infant-destroying ogress, attempted his life. Any child to which she gave the breast, died. When she gave the breast to Krishna, he drained her life.

ನಕ್ಕನಸುರಾರಿಭೀಮನಮಾತಿಗೊಲವೊಕಲ
 ಹಕ್ಕು ಬೇಸರೆಯೆಲಾತುರಗಮಂತಂದುಕೊಡು
 ವಕ್ಕುರುಳ್ಳೊಡನೆವೃಥಾಗಳಹಬೇಡನಾವೀಗಸಾರಿದೆವುಮುಂದೇ |
 ಕಕ್ಕನವಹುದುವೀರದುಂಟಿಲ್ಲೆಯೆಮೇಲೆಕ್ಕ
 ಯಿಕ್ಕಲರಿದೀಮಖವನ್ಯೆಡೆನಡೆಸದೊಡನು (ನಡೆಸುವದ)
 ಯಕ್ಕುತೊಡರವುಪುದುವಿಚಾರದೊಳ್ಳೆಕ್ಕೊಂಬುಡೆನೆಭೂ ಪಾಲನಿಂತೆಂದನೂ ||೬೦||
 ದೇವನಿಂದುಡಿಯಕಾರುಣ್ಯಮೊಂದುಳ್ಳರೆಸ
 ದಾವಿಜಯರಾವದಾರಿದ್ವೇನಮಾಳ್ವರ
 ದಾವುದೊಲಿದೆನನುದ್ಧರಿಸವೇಳ್ಳೆಕ್ಕುಂದುನೃಪನಚ್ಚುತನಪದಕೆರಗಲೂ |
 ಭೂವರನಮಹುಟಮಂಟಿಡಿಬೆತ್ತಿರಾಜವಂ
 ಕಾವಳಿಯೊಳ್ಳುಂಟಿನಿಂದದರಸಿಂಸುನಿನ
 ಗೀವಾಜಿಮೇಧಮೇನಚ್ಚುರಿಯೆಕ್ಕೊಳ್ಳಾವಿದುನಡೆಸುವೆವೆಂದನೂ ||೬೩||
 ನಲ್ಲಿನೋದರನವಚನಮಂಕೇಲ್ದನಂತನಂ
 ದಳೆದುನೃಪನಧ್ವರದಕಾಯಮುನಾಡ
 ನೆಳ್ಳೆಗೊಳ್ಳುನಿವನಜವೃದಧ್ವಜಮೇಳುನಾದರಂಕುದುರೆಯಂತಹುಡೆಂದುಬೆಸಗೀ |

cowherd to do with a king⁸⁶? I fear to say more. My word I will not break. I'll fetch the horse. Do you perform the sacrifice, or abandon the attempt.

62. Krishna, laughing at Bhīma's speech, replied, Come, come! you are never tired of quarrelling. If you are desirous of fetching the horse, be off with you! Cease your idle prate? I give you command. But mind, there's trouble before you; there are heroes in the world. To undertake this sacrifice is difficult; when begun, not to complete it is a dishonour to the race⁸⁷. Take care how you undertake it. The king replied:—

63. My lord, if we have but the favour of your feet, we are ever successful. Whomsoever else we have, what can they do? What is there impossible with you? You must graciously support me.

The king spoke, and fell at Krishna's feet, who took hold of his crown, and raised him up, saying, Is there in all the race of kings a king like you? What then is this horse-sacrifice to you? Undertake it! I will be present and conduct it.

64. Hearing the words of Krishna, the king was overjoyed,

⁸⁶. Krishna had been brought up amongst cowherds; Bhīma was of royal descent.

⁸⁷. The marginal reading is, To complete the sacrifice adorns the race.

ಬಿಳಿಕೋಲಗವನಂದುಬಿಳಿಶ್ಲೊಟ್ಟುಹುಸಹಿತ
 ನಿಲ್ಲಯದೊಳ್ ಪಡುರನಾದಿಗಳನಾರೋಗಿಸಿ
 ಮುಳುಗುತೊಲದೊಳ್ ಪಡಿಸಿದನನೆಗಂತೋರಿತನನೂತನೇಶ್ವ ||೬೪||
 ಮೂಡದನೆಯೊಳ್ ಪುಡೊರೆಯೆತಾರಕಪರಿಯೆ
 ಕೂಡತಂಗಾಳುಮುಂಬರಿಯೆಕಮಲಂಬರಿಯೆ
 ಪಾಡುನಿಲ್ಲೆದುಂಬಿಗಲ್ಲೊರೆಯೆಚಕ್ರನೆರೆಯೆನ್ನಿದಿಲೆಯೆಸೊಂಪುಮುರಿಯೆ |
 ಬೀಡುಗೊಂಡಿದೇಕತ್ತಲೆಯಪಾಳೆಯಮೆತ್ತ
 ಲೊಡಿದುಡೊನೊಡಿದದಿನೆಂದುಪೂರ್ವಾಚಲದ
 ಕೋಡುಗಲ್ಲಂಪತ್ತುನವೊಲಿದೇನಾಪ್ರಭೆಯೊಳ್ ಪಾಚೆತ್ಯನಾದಿತ್ಯನೂ ||೬೫||
 ಯಿಂದುವೇದವ್ಯಾಸಮುನಿವರಂಕೃಪೆಯೊಳ್ ಪೆ
 ತಂದುಸಂನುತವಾಜಿಮೇಧಮಂಮಾಡುನೀ
 ನೆಂದುನೀಮಿಸಲೇತಕೊಡನೆಗರುಡಧ್ವಜಂತಾನೆಕಾರುಣ್ಯದಿಂದಾ |
 ಬಂದುಮೈದೋರಲೇಕಿದುತನಭಾಗ್ಯವಧು
 ವೊಂದುಗೂಡುವಕಾಲಮೆಂಬಹರುಡದೊಳರಸ
 ನಂದುನಿಬ್ರಾಲನೆಯೆಂಬನುಟ್ಟುಪ್ಪವಡಿಸಿದನೋಲಗಂಗೊಟ್ಟನೂ ||೬೬||
 ಲವೇಶೆಯೊಳ್ ಪವನಜಂಬಂದುಭೂಪನಡಿ
 ದಾವರೆಯೊಳ್ ಪರಾಕೆಯೊಕೆಪೆನವಡೆದರಸು
 ಗಾವಲಂಫಲುಗೂನೊಳ್ ಪಿಡಿಂಬಿಯಂಬರಿಸಿಕನೀಯನೆಕರೆನೀ |

resolved on performing the sacrifice, commanded Bhîma, Vrishakétu, and Méghanáda to fetch the horse; then dismissed the council, dined sumptuously with Krishna in the palace, and sought rest on a beautiful swan-down couch, just as the charioteer of the sun appeared.

65. Crimson suffused the east; the stars fled away; a cool breeze sprung up; the lotus expanded; the young bees boomed along; the chakras paired⁸⁸; the lily drooped; the sun, in radiant glory, climbed the eastern mountain's top, to see whither the encamped hosts of darkness had fled⁸⁹.

66. Through the joy of reflecting, "How is it that to-day Vêda Vyâsa the chief Munis kindly visited me, and commanded me to perform the horse-sacrifice? How is it that immediately afterwards Krishna graciously appeared?"—the king at once cast away sleep, arose, and held a council.

67. Then came Bhîma, prostrated himself at the king's lotus-

88. These birds are said to roost apart, and pair only in the day.

89. The sun is represented as always in pursuit of his foe, the darkness.

ఆవిరారిచాదుంబేరసిరథమంతరిసి
 దేవపురలక్ష్మీశనంఘ్రిగుచజరిసిబిరు
 దావళియపాతకరగడగొందిపొరమట్టనాజ్ఞానావతియనూ ||౬||
 ద్వితియసంధి సంపూర్ణాఁ—సంధి లభయిక్కే చద్యం కిఁక్కం మంగళం||

మూరనే సంది.

సూజనే జ్ఞానావతియంతశ్శదుఃఖద్రావతియ
 విస్తారమంతేరిదంసమీచదారియ
 మస్తకదోళదఁనిలసంభవంకనఁతనయంగేసంప్రీతియిందా ||

పద్యం.

భూవధూరమణకేళ్యేముందేనడేసువక
 థావిస్తరవనిసుచయణగతియిందభ
 ద్రావతిదేకమంపొంకర్కరనిలజవృషధ్వజఘటిలత్కజతనుజరూ ।
 ఆవగంనిమకలశ్రికరగ్రాహిమ
 త్తావగంప్రణాతవనమాలాసుకేలభితా
 నావగంమన్త్రధీలద్భవకారిహరియేలూనింబపింపిందేనడుదూ ||౭||

feet, received permission to depart, appointed Arjoon to guard the king, called Méghanáda and Vrishakétu, took with him these two heroes, called for his chariot, worshipped the feet of Vishnu of Dévapura, and, accompanied by a multitude of heralds, set out from Hastinávati.

CHAPTER III.

Contents. Bhima sets out from Hastinávati. From the summit of a neighbouring mountain, he fondly points out to Vrishakétu the greatness of Bhadrávati.

Verse 1. Hear, O lord of earth, (Janaméjya) the continuance of the story: By successive journeys Bhíma, Vrishakétu, and Méghanáda entered the kingdom of Bhadrávati; which glistened with the pride of being like Krishna, in ever possessing the hand of the faultless Lakshmi¹, ever resplendent by the celebrated *wanamálè*², and the progenitor of Cupid³.

1. The words mean also, receiving wealthy tribute. 2. Krishna's garland; also, lines of groves.

3. Or, inspiring love.

ತಲೈಯದಬನಂಗಲಂಕಿವಿಯೊಳ್ಳದಿದಾಸರಂ
 ಕಲೈಯದಸ್ವನಂಗಲಂಮನಕನವರತನುಬಂ
 ಮೊಲೈಯದಜನಂಗಲಂಮುಲೈದರನಲಾಂಕಾಣೆನಾಮಹೀಮಂಡಲದೊಳ್ಳೂ ||೪||
 ಉರ್ವಾ ರೆಯೆಕಾಲಿಗಲೈಪಾಲೈನೆಗೆನಭದಿಂಮು
 ಗುರ್ವಾ ಲೈವಿಂಕುಗಲೈನುಲಿಯಿಂದಪಾಮರಿಯು
 ರೆವೀಸಿದೊಡಿದದೆಬಾಂದಳಕೆಮಗುಲೈಲೈನೋಲೈಲಮಂಗಲೈಕ್ಕಲದೊಳ್ಳೂ |
 ಕೊವೀನಲೈನಲೈನಿನ್ನಿರೈಬೆಳೆದರನದಾಳು
 ಗವುರ್ಗಲೈನೋಗಿಗಲೈತನುರುವೊಗರಾಗನಕೆ
 ದವುರ್ಗತಿತ್ತಾನಾದೊಲೈಲಿಯುಂದಾರಿಗರಕ್ಕಣ್ಣೆಕೊತುಕಮಾಗಲೂ ||೫||
 ತಂಬೆಲರನೊಗನಿಂಗಿತಲೈದೂಗುವಂತಿತಲೈ
 ದಂಬುಜದಪರಿಮಳಕೆರವನೊಲವಂತೆಮರಿ
 ದುಂಬಿಗಲೈಗನಕ್ಕಿಕೊರೈನೊಲದಾಡುವಂತೊಯ್ಯೊಯ್ಯನೊಲದಾಡುವಾ |
 ಪೊಂಬುಣಮೆನೆವಕಲೈಮಸ್ತಿಯೆಪರಿಚರ್ಯು
 ಮಂಬಿಡದೆಮಾಳೈಕೆಳೆದಿಯೆನೆನೈರನಿಕು
 ರುಂಬಮಂನೋವಲೆಂದಲ್ಲಿದಪಾಮರಿಯರವ್ವಗರನಡೆಗಿಡಿಪರೂ ||೬||
 ಕಾಲಿಗಲೈಕ್ಕುಗಂಪವೊಲಗಾವಪಾಮರಿಯು
 ರೋಲೈಗಲೈಮೈಗಂಪನತತಕುಸುಮಿತತರುಲ
 ತಾಳುಗಲೈಪೂಗಂಪತಿಲೈಗೊಲೈಬೊಲೈದವೊಚ್ಚಪೊಂದಾವರೆಗಲಾ |

sounds but such as dissipate the ear's fatigue, no people for whom there sprung not joy eternal.

5. In every part of that country,—like parrot-flocks, frightened by the watchers' scream, and rising again to the air whence they had alighted upon the tender ears of grain,—the green lustre of the tall-grown sugarcane vigorous, and glistening by the sides of the standing crops, spreads itself to the sky, a wonder to the travellers' gaze.

6. As if nodding with delight to the cooling breeze, the fragrance of the bursting lotus-buds, and the music of booming bees, the golden rice-queen gently waves her head; whilst the damsels in her ceaseless service, chasing the parrot-flocks, retard (by their beauty) the travellers' step.

7. Inhaling the scent of the rice-plots, the perfume of the numerous watching damsels, the odour of the ever-flowering masses of trees and creepers, and the full fragrance of the refreshing gale gently wafting over the path of trooping bees

ಧೂಳಿಗಲ್ಲತನಿಗಂಪನುಂದುಮಿಂಡೆದ್ಧಭೃಂ
 ಗಾಳಿಗಲ್ಲಬಲ್ಲಗಂಪಯಲೊಡನೆಸುಳವತಂ
 ಗಾಳಿಗಲ್ಲಕಡುಗಂಪನೇವಿಸುತಪಥಿಕರಾಸರ್ಗೈವರಾನಾಡೊಳ್ಳೂ ||೨||
 ಬಟ್ಟಿಬಟ್ಟಿಯೊಳ್ಳೆಲ್ಲಿಯುಂಕುಳುಪೀರಸಿದರ
 ವಟ್ಟಿಗೆಯನದನಂಗಳಿಂದಬಾಗಿಲೈವೊರ
 ಮಟ್ಟುಕಲಕಮನೆತ್ತಿನೀರೆರವಕಾಮಿನಿಯರುಬಾಹುಮೂಲದೆಡೆಗೇ |
 ದಿಟ್ಟವರಿವರುಮೊಗಮೋಗುಡಿಸಿಸರಸಕಳ್ಳ
 ವಟ್ಟಜಲಧಾರೆವೊರೆಸೂನಿಬಯಲಿಗೆಬಾಯ
 ಬಿಟ್ಟುನಾಗುವರಲ್ಲಿತೃಪ್ತಿಯಿಂದಬಂದಪಥಿಕರ್ಣಾಬಾಲೆಯರನೂ ||೩||
 ತಲ್ಲರೆಡೆಯೊಳ್ಳದಮಾವಿನತೋರತನಿವಂಣ
 ಗಿಲ್ಲಕದುಂಕೆದೊಡೆರಸನೊಸರಿಸೋವಕಂತೆಹೆಂ
 ಗಲ್ಲಕರತಲ್ಲದವೊಂಗಳನದಂಜುಳಯೊಳ್ಳಟ್ಟಿಪೆರಳಂತೆಗದುನೀರಂಬಿಡಲ್ಕೆ |
 ಲಲ್ಲತಚಂಪಕತನುಧಾಯೆಯುಂಕೆಂಪಿಡಿವ
 ಜಲ್ಲಧಾರೆಕಂಗೊಳ್ಳಸುತಿಪ್ಪದಧೃತೃಮಂ
 ಗಲ್ಲನಾಂತುಬಂದಪಥಿಕರ್ಣಾಂಟುವಸಮಯದೊಳ್ಳಪ್ರಾಕಾಲೆಗಲ್ಲೊಳ್ಳೂ||೪||

intoxicated with the richly perfumed pollen of the fresh golden lotuses flowering in limpid pools,—the travellers lose their fatigue.

8. On every road the thirsty travellers are refreshed in cool sheds with sparkling water poured from goblets by attendant maids; but excite the damsels' mirth, as, fixed in admiration of their beauty, they, with face averted from the flowing stream, sit gaping to the air⁵.

9. As nectar flowing from a large ripe mango in the midst of tender leaves, pecked by a parrot's beak, the stream of water liberated by the finger from the golden goblet in the damsel's hand, and tinged with the hue of her rich champaca complexion, captivates the eye⁶.

5. The erection, especially in the hot season, of sheds where water is gratuitously supplied to travellers, is one of the many ways of acquiring fame and religious merit.

The attendants at these sheds use a round vessel with a small hole in the side, on which the fore-finger is placed whilst

the vessel is held in the hand. By removing the finger, a small stream is directed to the traveller's mouth, who receives it in a sitting posture.

6. The golden goblet is compared to a ripe mango, the hand to tender shoots, the forefinger resting on the hole to a parrot's beak, &c.

ಲಲಿತಕರತಲದೊಳ್ಳಿದಚಂದ್ರಕಾಂತಕೃತ
 ಕಲಕಮಾನ್ಯೊಂದುಮಂಡಲರುಚಿಗೊಸವನಿ
 ಮೇಲಜಲಮಿದೆಂಬುದದಿಂಗೊಗಯಿಸುವಕೀತಾಂಬುಧಾರೆಯನೀಂಜುತಾ |
 ಲಲನೆಯರಕೋಮಲಾವಯವಲಾವಣ್ಯಮಂ
 ಸಲೆಕಂಡುಮೆಚ್ಚಿ ಮನಮುಳ್ಳಿದಾನಂದದಿಂ
 ತಲೆದೂಗುವವನೇ ಧಿಕರಾನೀಗೇದಣಿವನೆವದಿಂದಲಜನವದದೊಳ್ಳೂ ||೧೦||
 ಯೇಂತಾಳ್ವದೊಡೊಲವಿಮಾದೇಕಮೆಂದುನಲ
 ವಾಂತುಮಂದಳೈವುತಿರೆಕಂಡರವರಾಪುರ
 ಪ್ರಾಂತದೊಳೆವರಕಂದರಂಗಳಿಂದತಿಮನೋಹರಮಾದಗಿರಿಯೊಂದನೂ ||೧೧||
 ಲಾರಿಯಮಸ್ತಕವನಡರಲ್ಯದರಪುನೇ
 ಭಾಗದೊಲೈರವಭದ್ರಾವತಿಯನಿಗಿತಲೆ
 ದೂಗುತವೃತ್ತೋದರಂನುಡಿದನೆಲೆವೃದಕೇತುನೋಡಿದೈಕೌತುಕವನೂ |
 ಈಗಲ್ವನಗರಂಮಹೀಲನಿಗಾನ್ಯಾಜ್ಞ
 ಮಾಗಿಪುಣೆತ್ತಲಂಗಗನದೆಗೇಲ್ವಬಹು
 ಯಾಗಧೂಮಂಗಲೈಂಬಾಲೋಲನೀಲಾಳಕಾವೆ ಲಯಚೆಲ್ವಿನಿಂದಾ ||೧೨||
 ಯೆನಿಸುಜನಮಿದೋಡಂತ್ರಿದಕಜನಕಾವಾಸ
 ಮೆನಿಪುದಮರಾವತೀಪಟ್ಟಣಂಮೂಜಗದೊ
 ಲೈನಿಸುಜನವದೆದೊಡಂಗುಹ್ಯಕಾಸ್ಪದಮೆನಿಪುದಳಕಾಪುರಂತಿಳವಡೇ |

10. The travellers drink the cool delicious stream that flows clear from the *chandrakānta*' goblet in the damsels' delicate hands, upon which the rays of their moon-faces fall; and, under pretence of satiety, wag the head in admiration of the beauty of their elegant forms, their whole mind absorbed in delight.

11. Exclaiming, "what a beautiful country is this!" delighted they journeyed onward till they saw in the neighbourhood of the city a magnificent mountain abounding with grottoes.

12. Ascending the mountain's top, Bhīma, beholding on the eastern side, the grandeur of Bhadrāvati, shook his head (in admiration) and said, Vrishakētu, do you see this spectacle? This city is the face of the goddess earth, beautiful through her wavy dark curls of sacrificial smoke ascending toward heaven on every side.

13. See the splendour of the lofty mansions, glistening as if the city-queen were loudly laughing with the pride of superi-

7. *Chandrakānta* is a stone whence water is said to ooze when the moon shines upon it.

ಯೆನಿಸುಜನಮಿರಲೆನಿಸುಜನವತೆಯಲದರಿಂದ
ತನಾನಿಸುಕುಂದಿಲ್ಲ ಮೆಂಬವಿಂಪಿಂದಪುರ
ವನಿತೆಹಗಹಿಸಿನಗುವಂತೆನಿವಸೌಧಂಗಳಮರೀಚಿಯಂನೋಡೆಂದನೂ ||೧೩||
ಕೆವ್ವಿತಾದ್ರಿಶಿಖರದೊಳ್ಳುಂಗೊಳ್ಳುಸುವೃಷ್ಟಲ
ಜ್ಞೋತಿಲತೆಯೊಮ್ಮೊಲ್ಲ ತಿಳಿತುಭಜೀ
ಮೂತದೊಡ್ಡಿನಮೇಲೆಪೊಳೆವಸೌದಾಮಿನಿಯೊಳಿವನಮಸ್ತಕದೊಳೆನಿವಾ |
ಕೀತಾಕುಲೇಖೆಯೊಬಗೆವಡೀನಗರದವಿ
ನೂತನಪ್ರಾಸಾದದಗ್ರದೊಳ್ಳುಂಜಲವಂಬು
ಜಾತನಯನೆಯರತನುನಲ್ಲರಿಯಕಾಂತಿಯೊಕನನೂತನೋಡೆಂದನೂ ||೧೪||
ನಳನಳಿಪತರುಣತೆಯೊಂಪುವೆತ್ತರುಣತೆಯ
ತಳಿರಿದಿದತೋರಣದಜೆಲ್ವನಾಂತೋರಣದ
ತೊಳೆಪಕಲತದಗುಡಿಯಸಾಲ್ವಳದನಾಲಸೀಗುರಿಚಮರಿಯಾ |

ority to Amarāvati and Alakāpura; saying, How many people soever it contain, Amarāvati is known as the residence of *Tridashajana*⁸. How far soever famed throughout the three worlds, Alakāpura is known as the place of *Guhya*⁹. Whatever number of inhabitants, whatever fame I have, I have not from the same source such blemishes¹⁰.

14. Son of Karna, look! Is that the bright gleaming creeper on the White mountain's brow¹¹? Or is it the lightning's flash on a mass of white brilliant clouds? Or is it the moon's bright orb on Shiva's crest? Ah! I see! 'Tis the radiance of the creeper-forms of the lily-eyed promenading the terraces of the city's polished mansions.

15. In the streets, dazzling to the eye, shone the beauty of the eaves adorned with festoons of russet branches, graceful, fresh, and glittering¹²,—lines of temples with their gleaming

8. lit. persons of three states; i. e. gods, as having childhood, youth, and maturity, but not subject to old age. Their city is Amarāvati. *Tridashajana* signifies also thirty people.

9. The name of a class of demigods who attend on Kubéra the god of wealth, and whose city is Alakāpura. *Guhya* means also secret, unknown.

10. i. e. though Amarāvati be famed as the city of the gods, yet (from the ambiguity of the word) it may be said to con-

tain but thirty people. And though Alakāpura be famous as the residence of the *Guhyas*, it may be understood to be unknown, a place of no renown.

11. *Shwéta*, one of the seven ranges of mountains enumerated by Hindus.—Some creepers and grasses are said to be phosphorescent.

12. On auspicious occasions strings of small branches are suspended over the streets where a procession is to pass.

ಚಲಿತಲೀಲಾನ್ಯದಪತಾಕೆಗಳಲಾನ್ಯದಪ
 ವಳಮುತ್ತುಗಳಗೊಂಚಲಲೈತ್ತುಗಳಗೊಂ
 ದಳದಬಗೆಕಂಗಳಂಬಿಕೌತುಕಂಗಳಂಬಿದಿಗಳಲೈನೆದಿಪವಾ ||೧೫||
 ಮೊತ್ತರಿಸಿದುಂನತಪ್ರಾಸಾದದಬಲೆಯರ
 ಮೃತ್ತವದನದಸುಮಂದಸ್ತೀರಚಂದ್ರಿಕೆಯೊ
 ಝತ್ತುಂಗಜೀವಾಲಯದಗೋಪುರದಮಾಣಿಕದಕಲಕದಲೈವಿಸಿಲೊಳೂ |
 ಕತ್ತಲೆಪರವುದಲ್ಲದಿನಗರದೊಳೈಬೀರೆ
 ಮತ್ತೆನೋಮಾನಿತ್ಯಕಿರಣಂಗಳೈದುಮದೆ
 ಸುತ್ತಲುಂಮುಗಲಮುಟ್ಟಿದಕೋಟಿಗಳವಳಯವಣುಗನೋಡಜ್ಜರಿಯನೂ ||೧೬||
 ಕುಸಿದುಪಲಕಾಲಮುಂಪಾತಾಳದೊಳಗದುಂ
 ದ್ವಿಸಹಸ್ರನಯನಂಗಳಿಂದಮೋದಿದೊಡೆಕಾ
 ಣಿಸಿಕೊಳ್ಳದೀಪುರದಗಲಘೂತಮಿದನಜುಬಲ್ಲನೋಕೇಳೈವಿನೆಂದೂ |
 ಬಿಸಜಸಂಭವನವುರಿಗಿಂದಿಲೈಯನುಗದುಚ್ಚ
 ಲಿಸಿಬೆಳದಫಣಿಪತಿಯಮಣಿವೆಡೆಯನಾಲಿವೆನ
 ಲೆನವುದಾಗಸದೊಳ್ಳುಪೊಲಕೋಟಿಯರಂನದೆನೆಗಳೆಲ್ಲಾ ದೆನೆಯೊಳೂ ||೧೭||

spires¹³, rows of parasols and fly-brushes¹⁴, waving banners with their dancing figures, and the brightness of clustering heaps of coral and pearls.

16. See, my boy, this wonder ! On every side the circling fortifications touch the sky, so that no ray of the sun or moon can enter the city ; but the darkness is dispersed by the moonlight-smile of the round faced damsels on the crowding lofty mansions, and the mild sunlight of the jewelled vases on the temples' towering spires.

17. Behold the jewelled crests of the serpent king ! who though inhabiting the lowest regions, and for ages stooping, and searching with his two thousand eyes¹⁵, cannot discover the depth of the city's moat ;—but thinking, “ Possibly the Uncreate¹⁶ knows ? ” is now piercing, and bursting forth from, the earth on his way to ask at Bramha's residence¹⁷. For so the

13. The spires of temples are surmounted with ornamental vases, which are sometimes made of solid gold.

14. A fan made of hair to drive away flies ; used only by persons of distinction.

15. Which are supposed to see a thou-

sand times as far as one pair. See p. 12, n. 23.

16. Bramha.

17. Fourteen worlds are enumerated ; of which the abode of the serpent king is the lowest ; and Satyaloka, the abode of Bramha, is the highest.

ವಾಯುಪಾಕಂ ಪರಿಯಧರೆಸುರುಳ್ಳ ಕವಿದಕಾ
 ಪಾಮಮಿನೇನಿಂದುನವರತ್ನಖಚಿತಕಮ
 ನೀಯಕಾಂಚನಮುಖೋಂನತದ್ರುಪ್ರಕಾರದೊತ್ತುಗೊಂಡಲ್ಲಲಿಗೇ |
 ದಾಯಮಿಗಿನಿಸಿದರೊಪೇಚರತಮುಕೋ
 ಭಾಯಮಾನಾಲಯಂಗಲ್ಲನೆನಲ್ಪಣೈರಮ
 ಣೀಯಮಾಗಿದೇಕನತನಯನೋಡಿಪುರದಮುಗಲಟ್ಟಲೆಯಸಾಲ್ಪಳಾ ||೧೮||
 ಮೇಲೆನಿಜ್ಜಂಪರಿವದಿನಮಣಿಯಮಣಿರಥದ
 ಘೂಲಿಗಲ್ಲನೆಮಿಗಲ್ಲವೊಯ್ಲಿಂದಲೊಡೆಯೆದ್ದ
 ಸಾಲಹೊಂಗೊಟಿದನೆಗೊನಿಗಲ್ಲಂದೇಲ್ಲಧೂಳಿಗಲ್ಲಗಿನಭದೊಳೂ |
 ಸ್ಥೂಲದಂಡಾಕೃತಿಯನಾಂತವೋಲ್ಪಾಸಾರ
 ಜಾಲಮಂಮಾದರ್ಪಜಮದಜೆಕಣಿಯಕ್ಕಗ
 ಳಾಲಿಗಜ್ಜರಿಯಾಗತೋರುತಿವೆತನಮನೋಡಿನಗರದೇಣ್ಣೆಸೆಯೊಳ್ಳೂ ||೧೯||
 ಈನಗರವಧುತನೆಡೆಯೊಳ್ಳಾಪಗಂಜಿಲ್ಲ
 ಮಾನನಗೈದೆಸಾಖ್ಯಂದಿಜ್ಜಲಿಂದೊಮ್ಮೆ
 ತಾನಿಷ್ಟದೇವತೆಯಬೇಡಿಕೊಂಡಿದೊಡಾಪರಕೆಕ್ಕಗೂಡಲೊಡನೇ |

gemmed angles of the city's ramparts send forth their splendour to the sky on every side.

18. Lest the rope of air¹⁸ should break, and they be thrown to the earth, have the demigods sought refuge on the lofty and firm ramparts of gold inlaid with jewels; and in line, at intervals, fixed their gorgeous palaces? See, son of Karna! for so appear, captivating to the eye, this city's range of cloud-capped bastions.

19. See, my son! at the eight points of the city, appearing, wonderful to the eye, the golden flagstaves towering above the mass of ramparts, as if the dust from the angles of the golden fortifications, shattered by the stroke of the wheels of the day-jewel's jewelled car in his high diurnal course, were rising, at intervals, in thick columns to the sky.

20. The gardens encompassing the city glisten as though the city-queen having besought her favourite deity to increase the happiness of her perpetual residents, and received her peti-

18. On which their houses are built. Various kinds of demigods inhabit different regions. Those here referred to inhabit the air.

ಸಾಧುನಾಗದೊಳುಟ್ಟು ಪಸುರುಡಿಗೆಯೆನೆಧರಾ
 ಮಾನಿನಿಯಮೊಗದಾವರೆಯಮುಸುಕಿಕೊಂಡಿಹನ
 ವೀನಪತ್ರವಳ್ಳಿಗಲೈನೆನಗರಮಂಜಳ್ಳಸಿದುಪವನಂಗಲೈರದವನಾ ||-೦೦||
 ನಿಜ್ಜಲೈದೊಳೈನೆವತಿಳ್ಳಗೊಳ್ಳನಕಲಕಾಡಿಬಿ
 ದಜ್ಜಲರಧೂಳ್ಳಗ್ಗಜೆಲ್ಲಾಡಿಸಲೆಮದಂ
 ವಿಜ್ಜತರುಲತೆಯನೂದಾದಿಮರಿದುಂಬಿಗಲ್ಬಬಳ್ಳಗಮಂಕೊಡಿಕೊಂಡೀಬನದೊಳ್ಳೂ |
 ನಿಜ್ಜಲೆಲೈವೆಲರಿಂಬನೊಕ್ಕಾಡಿತಾನೆತಂ
 ನಿಜ್ಜೆಯಿಂತಿರುಗುತಿಡೆತೊಲತೊಲಗಿವಿರಬೆಗ
 ಲೈತ್ತರದೊಳ್ಳಿತ್ತಲುಂಪುಮೃಲಿದುಮಂತೆಕೊಗುತಿವೆನೆಕೊಗಲೆಗಲ್ಳೂ ||-೦೦||
 ಮಿಗೆಮುಕ್ತಿಮೊರೆವತುಂಬಿಗಲ್ಬತಿಂಫಣಿಯನ್ನೇ
 ಮುಗಲೆಂದುಸುಳ್ಳವಗಾಳ್ಳಿಗಿಬಿಡದೆನಕಿಪಲ
 ತೆಗಲಕುಡಿಗೊನರನುಣೊಪ್ಪಗರನೀಮಿಂಜೆಂದುನೊಗಯಿಸುವವನೊಗಲ್ಳಂದಾ |

tion,—had immediately and joyfully put on her verdant dress¹⁹; or like the fresh green leaves veiling the lotus-face of lady earth²⁰.

21. Agitating the sparkling limpid lakes, scattering the pollen of the opening flowers, with rampant fury dashing the trees and creepers, and accompanied by swarms of bees, the clear gentle gale, like a maddened elephant, roams at will throughout the grove²¹; whilst, on every side, the kókilès cry “Away! away!” warning the lonely lovers²².

22. Do you see, my son, in the city’s budding groves, the flocks of peafowl ever strutting with delight, taking for thund-

19. Vows are very common amongst Hindus. They are made in sickness, in asking for prosperity, &c., and generally by females; who when paying them, go to the temple in their best garments and ornaments, and girded with small fresh branches of the margosa tree.

20. The lotus flower is surrounded by green leaves. See verse 12.

21. At a certain season it is extremely dangerous to meet a wild elephant separated from the herd. In this state their fury shews itself in rolling about in water, taking up dust in their trunks and scattering it on all sides, seizing and daubing everything that comes in the way; and a

liquid oozes from their temples, of which bees are fond. The properties of an agreeable breeze are gentleness, in which it resembles the slow gait of the elephant; coolness, which it receives from passing over sheets of water; fragrance, which it has from the pollen of flowers, &c., and bees track the fragrant breeze as they do the elephant.

22. The Kókilè resembles the cuckoo in habits, and its note is much admired. It is here represented as warning separated lovers against the delicious breeze, which is as dangerous to them (in exciting their unavailing passion,) as a furious elephant is to those whom it meets.

ಲೋಗುವಮಕರಂದಬಿಂದುಗಲ್ಲನೇಮಲೈಗಲೈಂ
 ದೋಗಿವಸಂತಸದೋಲಾವಗಮೈದೆಕುಣಿವನೋ
 ಗೆಗಲ್ಲಬಲ್ಲಗಂಗಳಂಮಗನೆಕಂಡೈತಲ್ಲತನಗರೋಪವನದೆಡೆಯೋಳೂ ||೧೦||
 ಪೂಗ್ಗಪರಾಗಮೋಕ್ಕಿಡಿಲೈಯಮೇಲೆಹಂ
 ಸೀಗಣಂನಡೆಯಲದರಡಿವಿಜ್ಜೆವತ್ತಿನಾ
 ಲಾಗಿರಲ್ವಿವುಬನವರಿಹಿಗಲ್ಲೊಗದಂತೆಮನ್ವುಥಂಬರದಿರಿಸಿದಾ |
 ನಾಗರದಯಂತ್ರದಕ್ಕರಗಲೈಂಬಂದದಿಂ
 ದಾಗತಮಾಗಿರುಳ್ಳಹವಿಯೋಗಮಂಸಿನದಂಜಿ
 ಬೇಗದಿಂತೋಡೆವಂತೆಪೊರಲ್ವದತ್ತಿಗೈವಕೋಕಂಗಳಂನೋಡೆಂದನೂ ||೧೧||
 ನಸುಗಾಳಿಸಂಧಿಸೆಕೆದಡಪೊಂಬಾಳೈಗರ್
 ಕುಸುರಿಗಲ್ಲವಕ್ಷತೆಗಲ್ಲಮಲಮಂಜಿಯು
 ಕುಸುಮಂಗಳಾಂತಪುಷ್ಪಾಂಜಲಿಗಲ್ಲೊಂದಿಕ್ಕಿರಿದಪೇಗೋನೆಗಲ್ಲಂದಾ |
 ಯೆನೆನಣೆಂದೆಂಗೆಯ್ಯಲ್ಲೊಂದೊಂದನೆಡೆಯೊತ್ತ
 ಲೊಸುರನೋಪೇಲೈನೀಗಲ್ಲಕ್ಕುಂಗಳಾಗೆರಂ
 ಜಿಸುವಬನವೇಭೂದೇವತೆಯನಜೇಸುವೊಲಿದೆಕುವರನೋಡೆಂದನೂ ||೧೨||

er-clouds, the thick crowding swarms of busy booming bees ; for lightning, the soft effulgence of the shoots and creeper-buds perpetually dancing to the breeze ; and for rain, the nectar-drops distilling from the luscious flowers²³ ?

23. Deeming the circling footprints of the swan-flocks on the pollen-covered ground to be the signs of Cupid's mystic serpent-charm, written and placed there to deter all lonely lovers from the grove,—and mindful of their own nocturnal separation, and afraid²⁴, see there the chakras fluttering in haste to efface the lines.

24. Behold! my son, the sprinkled offerings of the cocoa-buds scattered by the gentle breeze, the handfuls of flowers from the unsullied clusters, and the libations of milk flowing from the ruddy nuts compressed and brightly shining on the large and crowded bunches,—as though the glad forest-queen worshipped the goddess earth²⁵.

23. Peafowl are said to manifest the greatest pleasure during a thunderstorm.

24. See p. 34, n. 88.

25. In worship, coloured-rice over which incantations have been uttered, is sprinkled upon the object worshipped, or in pre-

ತರುಣಪಲ್ಲವದವಿಸ್ತಾರದಿಂದನೇರದಿಂದ
 ಸ್ವರಗೈವಕಲಪಿಕೋಚ್ಚಾರದಿಂದನಾರದಿಂದ
 ಸುರಿವಪೂಡೊಂಗಲತುಷಾರದಿಂದಸ್ವೈರದಿಂದನಲ್ಲಾ ಪಕೆಳೆಸಿಬಳ್ಳಿಸೀ |
 ಮೊರೆವತುಂಬಿಗಲ್ಲರ್ದುಂಕಾರದಿಂದತೋರದಿಂದ
 ಪರಪಕ್ವಮಾದಫಲಭಾರದಿಂದಕೇರದಿಂದ
 ಕರಮಿಸುವ್ರತಿಪ್ಪಸಹಕಾರದಿಂದತೀರದಿಂದಜಿಲ್ಲಿಯುಂನಂದನದೊಳ್ಳೂ ||-೮೫||
 ಭೂತರ್ಥದಭೋಗಿಸಂಕುಲಕೆಬಹುವಿಧಸುಗಂ
 ಧಾತಿತಯಸಾಖ್ಯದಿಂದನೆರೆದಣಿಸಿಬಳ್ಳಿಕಸಂ
 ಪ್ರೀತಿಯಂತೆಲ್ಲೆದಮಲಭೋಗಿಚಯಕೊಂದುಬಗೆಬಗೆಯೆಕಂಪಿಸನೊಗಸನೂ |
 ಯೇತಕಾಣಿಸದೆಬಿಡುವುದಿಬನವ್ರತಾನೆಂಬ
 ರೀತಿಯಿಂದಬೇರವ್ಯರಿದಮುಡಿವಾಳಮಿರಲಳ
 ವ್ರತಮರಿಯದೆತಿರುಗುತಿನೆಧಾನವನಭಾಗ್ಯಂಕಾಣಾದಿಪ್ಪಂತಿರೇ ||-೮೬||

25. Everywhere the grove is beautiful with fresh abounding shoots, the beautiful kókilé's incessant song, showers of nectar dripping from the clustering flowers, the hum of booming bees wheeling in uncontrolled delight, boughs burdened with fruit large and fully ripe, the fragrant mango beaming with the parrots' beauty²⁶, and swelling banks.

26. The *Mudiwála*²⁷ wondering why the grove completely wearies with the high delight of every pleasurable scent the *Bhogi*²⁸ race of earth; yet, wanting in affection to the *pure Bhogi* race, affords them not a single fragrant pleasure,—extends its root; whilst—like an ill-starred²⁹ not perceiving treasure, the unconscious troops of bees fly wheeling round.

sence of it; flowers are poured from the cavity formed by joining the hands. Here the male flowers of the cocoa tree are referred to, which burst from a thick membrane that resembles the hands held as above. Water, or milk is also poured, or placed before the idol; here the milk of the cocoanuts is said to be expressed by their growing so closely together. In all these verses the chief design is to shew the abundance of every delightful object.

26. The plumage of the parrots feeding on the fruit adds beauty to the tree.

27. A kind of grass whose odoriferous

roots are much esteemed. The centre root strikes deeper than the lateral, and is here represented as reaching to the lowest region.

28. See p. 11, n. 15.

29. The stern law of fate is commonly illustrated by the story of a poor bramín whom the goddess of wealth determined to enrich, and showered down an immense quantity of gold in his path as he was one day returning home. Just as he came near it, it occurred to him to try how far he could walk straight with his eyes shut; and in this way he passed the gold.

ಕುದ್ಧಾಲಹತಿಯನುರೇಶಾಶ್ವೈಂಮನಿನೇಗಂ
 ಮುದ್ದುಗೈದೀವನುಭೇಶಿಸಿದಶೈಂದುತುರು
 ಗಿದ್ದತನಿವ್ಯಾಳಿಂದನೇವೇಗೀನೇಗಲೆಸನೇಸಮುಪೇನೋಡಚೇ |
 ಯೆದ್ದಿರದೆಬಾಗಿದವೊಕದಳುಗಲೈಸ
 ಲಿದ್ದಪರೇಮರದುಪುರುಷಾರ್ಥಮಂಮಾಡಿದರ
 ನುದ್ದುಮಗುಣಮುಳ್ಳಜೀವಿಗಲ್ಪನುಜನೋಡೆಂದನಾಪವನನೂನೂ ||೨೭||
 ಕಡುಗಂಪಿನೆವತಳುರತನಿಗಿಂದಮಂಕಲಕಿ
 ನಡೆದು ಪೊನಿನಮುಗುಳ್ಳತಸ್ತ್ರಗಲೆಂಪಾಯ್ತುಮಾ
 ಮಿದಿಯರಾಜಿಪವಜ್ರಮುಖ್ಯೆಯಂಪಿಡಿದುಲತೆಗಲೈಕೊನರಜಾಟಿಯಿಂದಾ |
 ಬಡಿದುಕೊಗಲೆಯನಿಡುಸರದಬೊಬ್ಬಿಯೊಳ್ಳಾಲ್ದ
 ಬಿಡದೆಬನದೇವಿಯೋಲಗದೊಳ್ಳತಸ್ತ್ರನದಿಂದ
 ಲಡಿಗಡಿಗತೋಗೊಂಡವನಂತೆನಿವಮಂದಮಾರುತನನೋಡೆಂದನೂ ||೨೮||
 ಖಕುಲೈಮಂದಾರಪಾದರಿಕ್ಕಣಿಕಾರಚಂ
 ಪಕಕೋವಿದಾರಪ್ರಿಯಂಗುಕರವೀರಕುರ
 ವತತಲಕನುರಾಗನಂದ್ಯಾವತಮೇರುನೇವಂತಿಗೊಡಮೆಂಬಾ |

27. My son, behold! There the banana, mindful how Earth has borne the spade's deep wound, and ever reared her with the tenderest care, bowing with lowly reverence, presents her perpetual offering—large bunches glistening with luxuriant ripened fruit³⁰. Do good men e'er forget their former benefactors?

28. See there the gentle gale, like one possessed, wafts scattering the live ember-shoots of glowing hue; rushes upon the spikes of unblown buds; seizes the shining pointed fists of mango germs; lacerates himself with whip of creeper tendrils; and by the kókilè's ever-sounding cry, with joy bawls ceaselessly in the grove-goddess' temple³¹.

29. Every kind of tree, the Bakula, Mandára, Pádari, Kar-nikára, Champaka, Kóvidara, Príangu, Karavíra, Kuravaka,

30. From one root of the banana successive stems shoot up, so that it is always bearing fruit. In consequence of their great weight, the bunches of fruit are always bowed towards the earth.

31. During the prevalence of any epidemic disease some individual pretends that he is possessed by a divinity; and in a frenzied state walks about amongst hot embers in a narrow and shallow pit pre-

pared in front of a temple, walks over, or falls upon beds of spikes, pierces himself with false knuckles of steel, beats himself with a whip, and roars out at intervals; sometimes becoming calm, and then breaking out into frantic raving. This done in the temple dedicated to the goddess of disease is supposed to appease her anger.

నకలతకునిజయంగళంగజనవిధనా
 యకదమూదిగేగళంకేసేవనకుసుమితస్త
 బకదించోవుప్తికకుందమాలతిమల్లికాదిపూవల్లిగూడి ||౨౯||
 నాలనాలంగళంబకఃగళఃగళిందహం
 కాలకాలంగళంవూదలదలగళం
 వూలమాలతిగళంసూరంభరంభదించుందూరదందా |
 జాలజాలంగళంసురజ్జోనేజ్జోనేబగీ
 పాలపాలాకతకుతకుణామృజఃసుకిరికిరి
 లాలలాలితనవాశ్శోకదందుద్యదుద్యానమకిజీల్వినీమేరదుదూ ||౩౦||
 బగీవదిదుముంనమాదిదౌద్యేవద్యోహ
 దఘుదిందబనదవోరనళయదోల్లఘుకుంటి
 కిగళాగ బందుసంభవిసిరల్లతజ్జోంగేదిగిగళవరేజ్జూడి |
 మిగిమలిననాయ్తు సవాంగముంభమరావ
 ల్లిగితమగదరసంగమీకేందుపూతసం
 చగిగళతికుజిగళంకేనపుతివేజ్జోరునందనపురదనందనదోల్ల ||౩౧||

Tilaka, Suragi, Nandyáwarta, Méru, Sévantigè, and Shirisha, shine like Cupid's quivers filled with fresh flowering clusters of the climbing Kunda, Málati, and Mallika³².

30. The magnificent gardens are adorned with lines of Sál trees, varieties of Bakula, Hintála, Tála, flowering Citrons, the dark Tamála, Jasmin, the beautiful Banana, Manda, Mandára, crowds of Jála, Surahonnè, Honnè, Pála, Pálasha, clumps of Mango, and the beautiful Ashoca.

31. Here we perceive the flowering *hongédigès*³³ for former treason to their deity expelled, and placed, as those on mischief bent³⁴, outside the garden. From their society the race of bees, in every member of their bodies, is defiled³⁵. "With these (the bees) should we associate?" ask the blooming champacas³⁶, and shine immaculate in the garden's midst, See them, my son !

32. Cupid's arrows are flowers, his bow the sugarcane, the bowstring a string of the large black bees so often alluded to.

33. A thorny plant which Shiva put, as an ornament, into his head dress; but cursed when, on a certain occasion, it betrayed him by telling a lie.

34. The expression means also, very

full of thorns. On account of this property it is used for hedges; and thus put outside.

35. The word means black, (the natural colour of the bee thus accounted for,) also moral blackness, or villainess.

36. The champaca and bee are natural enemies. See p. 30, n. 76.

ಮುಡಿವಾಳಲಾಮಂಚಗಲ್ಲೆಬೇಗೇ ಲಂಫೇಗೇ
 ಲೃದಿದಗುರುಚಂದನಂಗಳೆಕೊಂಬಿನಿಕೊಂಬು
 ತೊಡರದಜ್ಜೆ ಸಲಮಲ್ಲಿ ಗೆಜಾಜಿಗಲ್ಲಪೂಗಲ್ಲಂಪೂಗಲ್ಲೊಂದುಗೂಡಿ |
 ಕಡುಗಂಪುವಡೆದುದಾಮೂಲಾಗ್ರಮುಂಬನದ
 ನಡುವೆಪುಟ್ಟಿ ಪಾಕಮರಂಗಳೆಲ್ಲಾ ಸೊಂಕಿ
 ದೊಡೆತಂಪೆಲರಿಂಗಿವರಮಲ್ಲವನೀಯ್ಯದಕುಜಂನಂದನದೊಳ್ಳೊಂದಿಲ್ಲೆನೆ ||30||
 ಈವನದನಡುನಡುವೆತೊಲ್ಲತೊಲ್ಲಗುತಿಹಸ
 ರೋವರವರದೊಳ್ಳೇದಲ್ಲದಲ್ಲದುಬೆಲ್ಲಬೆಲ್ಲದರಾ
 ಜೀವದಲರಲರತುಲ್ಲತುಲ್ಲದುವಿದಿದಿದಬಂಢನೊಡನೆನಿವಿದುಸವಿದೂ |
 ಅವನಮಗಮಗಲದೆಯುಗಯುಗಮಾಗನೇರನರು
 ಕಾವಸೊಗಸೊಗಸಿನಿನಿವಿದುಮೊರೆಮೊರೆವಭೃಂ
 ಗಾವಲ್ಲಯಗಾವಲ್ಲಯಕಲ್ಲಕಲ್ಲಂಗಳನ್ನೋಡುರವಿತನಯತನಯಾ ||31||
 ಸಗ್ಗದಾಣ್ಣಾನವಜ್ರಹಶಿಯಿಂದಸಾಗರಕೆ
 ಮುಗ್ಗುವಕುಲಾದ್ರಿಗಳಮರಿಗಳಸಮೂಹಮೆನ
 ಶೋಗಿನಿಂಪೇಗೇಡಲನೀಮೋಗಿಮಲಿಲ್ಲದಕಾಮುಗಲಬಲ್ಲಗಂಗಳೆನಲೂ |

32. From root to tip the garden's every tree is full of fragrance: the roots with roots of *mudiwāla* and *lāmancha*³⁷, the boughs with boughs of mingling *agaru*³⁸ and sandal; the flowers with flowers of pure leafed twining jasmins of every kind. Thus in this grove is found no tree but what imparts a pleasing odour to the cool fresh gale.

33. Mark! son of Karna, the loud humming of the booming swarms elate with joy, as closely clinging to the plants in loving pairs, they feed upon the pollen, treading the lotus flowers that thickly shoot and grow in sparkling lakes throughout the grove.

34. Like the throng of mountains' cubs struck by the bolt of heaven's lord³⁹, and falling to the sea,—or the multitudes of deep dark clouds descending in a mass to draw water from the ocean-depths,—or as if the earth-supporting elephants had mul-

37. A grass whose roots are fragrant. See p. 45, n. 27. These roots running amongst the roots of the trees impart to them their scent; as also the sandal

mingling its branches with their branches; and the jasmine its flowers with their flowers.

38. A species of sandal.

39. See p. 12, n. 25.

ದಿಗ್ಗಜಮನೇಕಂಗಲಾದವೆನಿಕುಟಿಯು
 ಮೊಗ್ಗರಂವರಸರೋವರದಸಲಿಲಪಾನಕ್ಕಿಲೈ
 ನೆಗ್ಗದಲ್ಲದೆಮಾಣದೆಂಬಿನಿಂಪೊಳ್ಳಲಪೊರಮಟ್ಟು ಬಂದಪುದೆಂದನೂ ||37||
 ಖಳ್ಳರಪುರುಷಾರ್ಥಮಂಕಾಮಿಸುವಯಾಚಕಾ
 ವಳ್ಳಿಯಂತೆಪೊಳ್ಳಲಿಂದಪೊರಮಟ್ಟುಸರಸಿಮೊ
 ಲ್ವುಳ್ಳುಗುತಿಪ್ಪಾನೆಗಲದಾನಾಭಿಲಾಷೆಯೆಂಬಿಟ್ಟ ಲ್ಳಕುಲಂತೊಲಗಲೂ |
 ಕಳ್ಳಕಳ್ಳಸಿನಗುವಸಜ್ಜನರವೋಲ್ಸರಸು
 ಮಳ್ಳದಮಕರಂದಮಂಭ್ರಮರಾವಳ್ಳಿಮಾಜ
 ದೊಲಿದಿತ್ತು ಮೆರವಬೆಳ್ಳದವರೆಯೆಬಿಚ್ಚಲಗಲ್ಗಬೆಚ್ಚನೋಡೆಂದನೂ ||38||
 ಕಾಗಾಳದಭ್ರಮಾಲೆಗಲಮರಸರಣಿಯೊ
 ಲ್ತಾಗಾಳುತೆತ್ತಲುಂನಿಬಿಡಮಪ್ಪಂದದಿಂ
 ನೀಗುಡಿಯೆಪೊಳ್ಳಲದೀಬಾಳುಳ್ಳಿಂದಪೊರಮಡುವಸರಸರಂಗಲಿಂದಾ |
 ಉಗೇಮರಳುವತೇಜಿಗಲಸಾಲ್ಗಲಾಮಧ್ಯ
 ಮಾಗ್ಗದೊಲ್ತವೆತೀವಿನಂದಣಿಸುತಿನೆನ್ನಪರೊ
 ಳಾಗವನಸಾಭಾಗ್ಯಮುಂಟಮಮಪೊಗಲೈವೆಂತಣುಗನೋಡಚ್ಚರಿಯನೂ||39||

tiplied⁴⁰,—issuing from the city gate, the herds of elephants approach to drink the water of the lake. Their weight must sink the earth !

35. When as beggars seeking mean men's alms (are driven away,) the bee-swarms cease to seek the bounty⁴¹ of the elephants that, issuing from the city, plunge into the lake,—and turn aside; whilst, like the liberal who laugh, (and call the beggars to their door,) the large, bright, full-blown lotus flowers gladly offer to the bees their fragrant nectar unrestrained.

36. Like the wreaths of monsoon-clouds meeting in the immortals' path⁴², and crowding thick on every side, the lines of horses coming forth from the lofty city-gates to drink, and those returning from the lakes, fill and crowd the road. Ah ! Who of kings has this man's wealth ? By what means shall I describe it ? See how wonderful, my son !

40. The earth is said to be supported by an elephant at each of the eight points of the compass.

taking refuge in the sea from the thunder-bolts of Indra.

41. The word means also, the liquor that oozes from the temples of elephants.

42. The sky.

ಪೇರಿಪೇರಿನಿಶ್ಲಮಂಕನೇತನಯಂಗೇ
 ತೋರುತಿರ್ಧಮನನೆಗಂಬಿಸಿಯಬಿಸಿ
 ಶೇರುದುಭದ್ರಾವತಿಯೊಳ್ಳುಳ್ಳ ತೀಜಿಗಲ್ಲಚಲತೆಯಸಾರಂಭದಾ |
 ಮಾರದಜವಂಗಳಂಕಂಡುಕಾಳ್ಗೆಟ್ಟಿಲ್ಲೆಯು
 ಲಾರದೊಯ್ಯನಿನಡೆವತೇರ್ಗುದುರೆಯಂಕಂಡು
 ನೂರಲೆಗೆಲ್ಲೆಯನುಗ್ರಹೋಪದಿಂದುಯನುಗುಲದೆಮಾಣನೆಂಬಂತಿರೆ ||32||
 ಭಾನುಮಧ್ಯಾನ್ವಗತನಾದನೀಕುದುರೆಗಲ್ಲೊ
 ಳಾನುತ್ತಮಾತ್ಮಮಂಕಂಡುದಿಲ್ಲ ದರಿಂದ
 ಮೇಣದಂಪೊರಮಡಿಸುರೊಪೊಲ್ಲಲೊಲ್ಲ ವೊಕ್ಕಣ್ಣೆಗೋಚರಮಾಗದೋ |
 ಈನಿಧಾನವನುವಡೆಂತುಟಿಮಗೆಲೆಕರ್ನ
 ಸೂನುಪೇಳ್ವೆಂದುಚಿಂತಾವಿದ್ವನಾಗಿವವ
 ಮಾನಜಂಚಿತ್ತದೊಲ್ಲೇವಪುರಲಕ್ಷ್ಮೀಕನಂಘ್ರಿಯಂಧ್ಯಾನಿಸಿದನೂ ||33||
 ತೃಪ್ತಿಯಗಂಧಿ ಸಂಪೂರ್ಣಂ—ಅಂತುಗಂಧಿ ತಿಕ್ಕಂ ಪದ್ಯಂ ೧೧೨೨೦೦ ಮಂಗಳಂ||

37. Severally all this to Karna's son did Bhīma show ; when the burning heat arose ;—the horses of the sun seeing the superior gait and fleetness of the horses of Bhadrāvati, lost all their spirit, and unable to drag the car, moved tardily ; which seeing, the Sun in raging wrath was spitting flames.

38. The sun reached noon. "Amongst these horses, the chief horse I see not. Do they not bring it forth ? Is it not in the city ? Is it invisible to the eye ? This matter how shall we ascertain ? O son of Karna, say !" Thus Bhīma wrapt in care meditated in mind on the feet of Vishnu of Dévapura.

నాల్గవో సూక్తి.

నూజనె. జడిదుభద్రానతియ్యోల్లమలతరవాజియం
 ఓడిదుకలియౌననాత్వనజాతురంగమం
 బడిదనవన్గళికాణిసికొండుకన్తినావతిగీభిమంబందనూ॥

పద్యం.

జనమేజయక్షితిపకేల్లయకలహదో
 ధ్వునిదకాంతేయకుపితవదనారపిందదో
 ధ్వునుగువేల్లెనగేదోలరువంనెగంజితైదోల్లూదివనాగరికనంతే ।
 అనిలసుతనాకయంపొల్లలపొరమడువినం
 మనదుబ్బెగదోల్లెజింతిసిమత్తేకనాజాతనవ
 దనమంనోలరుతనుతాచదింతంనచల్లదుకొల్లూతింతేందనూ ॥౧॥
 లుద్రేకదింమునివరనోల్లాదితప్పిదగు
 రుద్రోహమోంబజ్జుతనోల్లాదిహోల్లదద్యే
 వద్రోహమేరడరసనవసరకొద్దగదనాస్విమిద్రోహమేదేమూరల ।
 మద్రజితవిరప్రతిజ్ఞైక్యగూడదా
 త్తద్రోహమదువేనాత్మిదరనంగతకేధ
 మద్రోహమేదాగదిడుదేతనగత్వమంకండుకొండోయ్యదిరలూ॥౨॥

CHAPTER IV.

Contents. Bhīma courageously seizes the most beautiful horse in Bhadrāvati, routs the forces of the valiant Yuvanāshwa, has an interview with him, and returns to Hastināvati.

Verse 1. O King Janamējaya, attend ! As a gallant grieved in heart until the pleasing smile appears on his lady's lowering lotus-face offended in the feuds of love, Bhīma in heat of spirit anxious for the horse's exit from the city, looked on the son of Karna's face, and thus, in deep distress, himself reproached :—

2. Rashly promising to the chief of saints and failing—*Guru-droha*—one ; assuring Krishna and drawing back—*Daiva-droha*—two ; not providing for the king's necessity—*Swami-droha*—three ; breaking the solemn oath I made—*Atma-droha*—that

ಪುನಿ ದನೇ ಬಯಲೆ ನೇ ದವ್ಯಾಸ ಮುನಿ ಪುನಿ ದೋ
 ದಸುರಾಂ ಸೈರ ಪನೇ ಸೈರ ಸಿದೋ ದೋ ಲ್ಲ ತೆಂ
 ದುಸುರು ವವೇ ಕುನಂ ಗಳು ಸುರ ದೋ ಡಭಾಗ್ಯ ನೇ ಭೂವರ ನಭಾಗ್ಯ ನಾಗೇ |
 ಮಸುಳ್ಳ ಪುಡೆ ಕೆಕುಲಂ ಮಸುಳ್ಳ ಸಿದೋ ದದ್ವ ಪುಡೆ
 ವಸುಧೇಯ ದ್ವ ಡೆತಂ ನನುಡಿ ಬಂಜೆಯ ಪುಡಿ ದು
 ಪೊಸತ ದೇಂ ಪಾಪದಿಂ ಕಾಣೆ ಸದೋ ತುರಗ ಮೆಂದನಿಲ ಜಂಚೆಂ ತಿಸಿದನೂ ||೩||
 ಪಾತಕಿ ಗೆನುಡಿ ದನೋ ಖುನಿಯ ಹುಡುಕರ ದಾರ
 ಗೂತಕಿ ಗೆನಿ ನದೇ ಕೆಕುಲಂ ಮಸುಳ್ಳ ದುಸುರು ವಿಪ್ರ
 ಘಾತಕಿ ಗೆ ಕಾಣೋ ಡನೆ ಮರಿಯ ಹುಡುಕ ಥ್ಯಮಿ ದುಜಗ ದೋ ಲೈ ನಗಾ ನಭವದಾ |
 ಜಾತಕಿ ಲ್ವಿದ ನೊಯಾ ದವಕುಲ ಮಹಾಂ ಬುನಿಧಿ
 ಶೀತಕಿ ರಣಂ ತಂ ನಕರಣ ರನುಳ್ಳ ದನೋ ಹಯ
 ಮೇತಕಿಂ ತಕಟ ಕಾಣೆ ಸದೋ ಶಿವ ಶಿವಾಯೆಂದನಿಲ ಜಂಚೆಂ ತಿಸಿದನೂ ||೪||

makes four; and then there's *Dharma-droha*—these five mortal sins¹,—unless I find and fetch the horse.

3. Has the saint Vēda Vyāsa lightly lied? Though he should lie, would Krishna then concur? Though he should concur, would the omens augur good? Though they should promise well, is the king of ill-starred fate? Though he should be ill-starred, can the lunar race e'er fade? Though this should fade, can the earth sink? Though the earth itself should sink, the failure of my word is something new! I wonder for what sin of mine the horse does not appear!

4. A sinner's uttered word becomes a lie; the adulterer's wish a fruitless thought; to the priest or bramin's murderer the exposed treasure is invisible. Throughout the world this is true. What sin have I committed? In what birth²? Has the Yādava race-oceans's moon³ abandoned those who trust him? Alas! alas! why is it that the horse does not appear?

1. These are severally, treason to one's priest, to God, to the king, to one's own soul, and to duty. See p. 22, v. 36—p. 24, v. 42. and p. 33, v. 61. where Bhi-ma's promises are given.

2. Prosperity or calamity is attri-

buted to the virtues or sins of former births.

3. An epithet of Krishna, as pleasing to the Yādava race as the moon to the ocean, which is said to rise (at the tides) from the joy of seeing the moon.

ತಲ್ಲಕ್ಷಣಂಗಳಂಸ್ತಲ್ಲಲಿತಮಾದಹಯ
 ಮಿಲ್ಲಿವಿಧಿವತದಿಂದಮಿಲ್ಲದಿಬೋ- ದೆಧರಾ
 ವಲ್ಲಭನರಂಜಿಸುಮೆಲ್ಲದಿಗಲಂಕಾರಾಬಲ್ಲೆನೇಮಹೀತಳದೊಳೂ |
 ಯೆಲ್ಲಿ ಬೋಡಾತಾರಾದಲ್ಲಿವೊಕ್ಕುರಸಿತಂ
 ದಲ್ಲದೆನಯಭಾಷೆನಲ್ಲದಿದಕೆಂತೆನುತ
 ಫುಲ್ಲಿಸುವಚಿಂತೆಯಿಂದಿಲ್ಲದೆವೃಕ್ಕೋದರಂತ್ಲಣಿಸುತಿರುತಿದೇನೂ ||೨||
 ಅನಿತರೊಳನೇಕನೇನೆಗಲನನಾಹದಿಂ
 ಫುನವಾದ್ಯರಭಸದಿಂಸೂತರಪೊಗಳ್ಳೆಯಿಂ
 ದನುಕಾಸಿದಮಲವಸ್ತ್ರಭರಣಗಂಧಮಾಲ್ಯಾದಿಗಳಪೂಜೆಯಿಂದಾ |
 ವಿನುತಾತವತ್ಪ್ರಚಮರಂಗಳಿಂದೆಡಬಲದೊ
 ಳನುವಾಗಿವಾಘೆಯಂಟಿದುನಡೆತಪ್ಪನೃಪ
 ತನುಜರಿಂದಾಹಯಂನೀಗೇವೊರಮಟ್ಟುಸಂಭ್ರಮದೊಳ್ಳೈತರುತಿದೇ-ದೇ||೩||
 ವಿಧುಬಿಂಬದುದಯಮಂಕಂಜೊತ್ತರಿಸಿವಯೋ
 ನಿಧಿಮೇರವರುಕ್ಕುವಂತೆನಿಮೇಲವಾದ
 ಸುಧೆಯೇಳ್ಳೈಯಂಕಂಡುಪುಳಕನೆಗಲ್ದಜಂಭಾರಸಂಭ್ರಮಿಸುಮಂತೇ |

5. If by Fate's decree there be not here a splendid horse with such properties endowed, can I ever see again the soft shining feet of earth's beloved lord⁴? In whatsoever place on earth it be, there entering I must search and bring, or my word is unfulfilled. How else?" Thus restless with pressing care was Bhíma vexed.

6. Just then, with the array of many hosts, with music's joyful sound, with heralds' loud acclaim, with homage of rich cloths and ornaments, perfumes and wreaths of flowers, regal fly-brushes and parasols, led by princes on the right and left, the horse came forth to drink, moving with lofty pride.

7. As Ocean when it sees the rising lunar orb, moves and, swelling high, o'erflows its bounds; or as Indra elate with hair erect⁵, when he saw the pure ambrosia rise, Bhíma, of moun-

4. An epithet for king. Here Dhar-maráya is meant.

5. Horripilation, the effect of either great joy or dread. The reference is to

the churning of the milk sea; which was done to procure the ambrosia on which depended the immortality of the gods; of whom Indra was chief.

ಅಧಿಕಬಲಯೌವನಾಶ್ವಾನಿವನ್ಮೃತ್ವಯುಕ್ತಾ
 ವಧುವಿನಕಟಾಕ್ಷದಂತೋಪ್ಪವತುರಂಗಮಂ
 ಕುಧರೋದಮಾನಪವಮಾನಜಂಕಂಡುನೆಸುಂಮಾನಮಂತಾಳ್ವನೂ ||೨||
 ಚತುರಪದಗತಿಯಸರಸಧ್ವನಿಯವಣೀಶೋ
 ಭಿತದಲಂಕಾರದಸುಲಕ್ಷಣದಲಾಲಿತ
 ಕೃತಿರಂಜನದವಿಕೀರ್ತಾರ್ಥಗಂಚಿತದವಿನ್ಮಾರದಿಂವೊಸತೆನಿಸುವಾ |
 ನುತನತ್ಯವಿಪ್ರಾಧತರಸುಪ್ರಬಂಧದಂ
 ತತಿಮನೋಹರಮಾದವಾಜಿಯಂಕಂಡುಹರು
 ಪಿತನಾಗನೋಡುತಿದಂಕಲಾವಿದನಪ್ಪಮಾರುತಿಮಹೋತ್ಸವರೋಳೂ ||೩||
 ಮೂಜಗದೊಳ್ಳತುರಂಗಮವೆವೊಸತೆಂದುವರ
 ವಾಜಿಯಂನಿಂಟಿಸುವಭೀಮನೇನನಪದಸ
 ರೋಜಯುಗಲಕ್ಕರಗಮೇಘನಾದಂನೀವುನೋಳ್ವದೆನ್ನಧಟನೀಗಾ |
 ವಾಜಿಯಂತಹೆನೆನುತ್ತಲ್ಲಿಂತ್ರಲ್ಲದುಮಾ
 ಯಾಜಾಲಮಂಜೀಸಿದಂನಭೋಮಂಡಲ
 ಕ್ಷಾಪನಪನಕೃಪಜ್ಜೆಯಬಲಂಕಂಗೆದುವೊಲರಸಕ್ಕೇಳ್ವದ್ಭುತವನೂ ||೪||

tain bulk, was overjoyed when he saw the horse like the gracious smile of the powerful Youvanáshwa's goddess Wealth⁶.

8. Overjoyed did Bhíma see the splendid horse, which with gait of nimble feet⁷, pleasing neigh, resplendent hue, fully adorned, of perfect form, beautiful brilliant ear, and of inestimable value, resembled the wonderful and skilful production of a renowned poet,—and in extacy continued to behold it.

9. Whilst Bhíma was beholding the splendid horse as a wonder of the three worlds, Méghanáda fell at his lotus-feet, and saying, "See now my prowess; I will fetch the horse," he started thence, and overspread the sky with a magical illusion, so that the hosts guarding the king's horse were bewildered⁸. Hear, O king, the wonder!

6. The pure whiteness of the horse is the point of comparison between it and a smile.

7. The words of this and the succeeding phrases mean also, in application to a poem, skilfully arranged feet, ingenuity in the use of words of double meaning, clear arrangement, beauty, pro-

perty, pleasing harmony, and fine sentiments.

8. Of these illusions there are several kinds, differing in power and duration. The power of raising them is an occult science; it is often exercised in war. The objects raised have for the time the effect of reality.

ತುರುಗಿತೆತ್ತೆತ್ತ ಉಂವ್ರಯಕಾಲದಮೇಳು
 ಮೆರಗುತಿವೆಬರಿಯಬರಸಿಡಿಲ ಶೈತೆತ್ತ ಉಂ
 ಕರೆವುತದೆಬಿರುಗಾಳಿಧೂಳಿ ಶೈತೆತ್ತ ಉಂಕತ್ತಲೆಗಲಿಟ್ಟಿಣಿಸಿವೆ |
 ತೆರೆಯಬಾರದುಕಂಠಮರದುಕಂಠೆ ರೆಯೆದಿ
 ಕೃರಿಯಬಾರದುಮಹಾದ್ಭುತಮಿದತ್ತಣದೊಜಗ
 ದೆರೆಯನೇಬಲ್ಲನೆನುತಿರ್ದುದಾನೈನಿಕಂಹೈದಿಂಬಿಕೃತಮಾಯೆಗೇ ||೧೦||
 ಗಗನದೊಳ್ಳುಳ್ಳುನುತನಿಮಿಪನೋರ್ವನಿವನಮಾ
 ಯೆಗೆಭಯಂಗೆಡುಕಡುನೇಗದಿಂಪೋಗಿವ
 ಜ್ರಿಗೇವೇಳಲವನಾಳ್ಳುಳ್ಳಂಕಳುಪಿಕೇಳುಸಿದೊದೀತನಾಂಭೀಮಗುತನಾ |
 ಮಗನಧ್ವರಕೆಹಯವನೊಯ್ದು ಪಿನೆನಲ್ಯವಂ
 ಮಗುಳ್ಳದಂಪೋಗಿಸುರಪತಿಗೆಬಿಂನೈಸೆನಸು
 ನಗುತವಂವೇವರ್ಕಳೊಡಗೂಡಿಬಂದನಲ್ಲಿಗೆನಮರಮಂನೋಡಲೂ ||೧೧||
 ಯಿತ್ತಲೀಕುದುರಗಾವಲಭಪಿರಕಂಠೆ ಬಲು
 ಗತ್ತಲೆಗಲಂಧೂಳ್ಳುಳ್ಳಂಗವಿಸಿಭೀತಿಯಂ
 ಬಿತ್ತಿನೆಲಕಿಳ್ಳುದುಪಡಿವಾಳುಯಂಪಿಡಿರಕುಮಕ್ಕಳುಂಬೀಳ್ತೊಯ್ದೊ |
 ತತ್ತು ರಗಮಂಕೊಂಡುಚಿಗಿದನಾಗನಕೆನರ
 ದತ್ತಣಿಂದಂಟೆಬೆಳ್ಳಾದರೆಯನರ್ಥಿಯಿಂ
 ಕಿತ್ತು ನಭಕೇಳವಂತೆಮೇಳುನಾದಂಭೀಮಕನಜರ್ಪಿರಗಾಗಲೂ ||೧೨||

10. On every side clouds as at the time of deluge fill the air ; on every side the naked⁹ lightnings flash ; on every side the whirlwind wheels the dust ; the darkness thickens ; none can open an eye ; if one forgetful opens it, he cannot see. The hosts at Méghanáda's magic power, cry, " This mighty wonder whence ? The world's great ruler knows ! "

11. A deity then roaming through the sky affrighted at his magic power, with hasty flight went and told Indra ; who sent messengers to enquire. To whom Méghanáda : " I am the son of Bhíma's son ; for a sacrifice I carry off the horse." When the messengers returned, and informed the ruler of the gods, he smiled, and came there with his deities to see the fight.

12. Here Méghanáda beset the eyes of the horse's guardian heroes with thick darkness and clouds of dust, sowed terror (from above,) alighted on the ground, the bridle seized, the

9. i. e. unaccompanied by clouds, thunder, or rain. This is the most dangerous kind of lightning.

ರಾಹುತುಡುಕಿದಚಂದ್ರಮಂಡಲವೊಗರುಡನು
 ಶಾಸ್ತ್ರದಿಂದೆತ್ತಿಕೊಂಡೊಯ್ಯಮೃತಕಲವೊಬ
 ಛಾಹಕಂಶಾಲ್ವಂಜೆನೊಬ್ಬಳ್ಳಯೊವೊಸತೆನೆಘಟೋತ್ಕಚತನುಜನೂ |
 ಬಾಹುಬಲದಿಂದೆಡದಕಕ್ಷದೊಳ್ಳರಿಂಕಿದಮ
 ಹಾಹಯಂಗಗನಮಾಗದೊಳ್ಳೈದುತಿರೆಕುದುರೆ
 ಗಾಹಿನಚತುರ್ಬಲಂಕಂಡುಪೊಬ್ಬರಿದಾದುಕಾಳ್ಗಕೆಕ್ಕಿಮುಂಕೊಂಡುದೂ ||೧೩||
 ಪೂಡಲೇಳ್ಳಕಲ್ವಂಗಲ್ಲಂನೊಂದುಕುದುರೆಯಂ
 ಜೋಡಿಸುವೆನೆನತೇರ್ಗಿಂದೆನುತಹಯಂನ
 ಗಾಢದಿಂಬಾನ್ಗಿತ್ತಿಕೊಂಡೊಯ್ಯದಿರನಬ್ಬಸುನಿಂಬಕಂಕೆಯಿಂದಾ |
 ರೂಢಿಸಿದಮಂದಿಗಲ್ಪೈರದುಬಂದೇಣೈಸೆಗೆ
 ಮಾಡಿದರೊಮ್ಮತ್ತಿಗೆಯನೆನೆಮೇಳುನಾದನಿ
 ಭಾಡಿಸಿಚತುರ್ಬಲಂಕವಿಯೆಲೆಕ್ಕಿಸದವಂನೈವರದನಾಗಸದೊಳ್ಳೂ ||೧೪||
 ಬಲ್ವಕಾಬಲಂಕಂಡುದಭ್ರಮಾಗದೊಳ್ಳೈಮುಂ
 ದಳೈವೃತಿಹಮೇಳುನಾದನನಿಲವೊಬರಿಮಾಯೆ
 ಗಲ್ವನೆಸಗಿಮೋಸದೊಳ್ಳೈರಗಮಂಕೊಂಡುಬಂದಳ್ಳಕಡದೊಡೆನಿನನೂ |

princes overthrew, and with the horse leapt to the sky—like a swan with eagerness snatching a white lily¹⁰ from the lake, and rising to the air. Bhīma and Vrishakétu wondering stood.

13. Is this the lunar orb by Ráhu seized¹¹? Is it the ambrosial cup borne off with joy by Garuda¹²? Is it the white lightning's mass upon a cloud? 'Tis wonderful! As Ghatótkacha's son by strength of arm pressed fast to his left side the mighty horse, and went along the aerial way, the horse's guardian armies saw, shouted and cried, and to the battle rushed.

14. As if the swarming nations not doubting that the Sun was swiftly bearing to the sky the horse, wishing to yoke another courser to his car, (having but seven¹³),—had met, and now laid siege to the eight quarters of the sky,—the forces hooting Méghanáda pressed upon him. He caring nothing passed along the air.

10. The swan is said to feed on lilies.

11. See p. 5, n. 13.

12. This story occupies many sections of the Mahá Bhārata. Garuda in order to release his mother from slavery engaged to bring for her mistress the cup of

ambrosia. This he accomplished after defeating all the gods in combat.

13. The Sun's chariot is represented as drawn by seven horses. He is here supposed to desire an even number.

ಉಳ್ಳಹುವರೆಯೌವನಾತ್ಮನಸುಭಟರಕಟಿನಿಂ
 ನಳನನಯದೆಬಿಂದುಕೋಕಿದೆಯೆಲಾಜೀವ
 ದುಳ್ಳವನಾಶೈದುಕೊಳ್ಳೈನುತಾತನಂಮುತ್ತಿ ಕೊಂಡುಕವಿದೆನುತಿರ್ದ೦೦೦ ||೧೦೫||
 ಪಿಂತಿರುಗಿನೋಡಿ ದಂಕಂಡನಲ್ಲ ವೆಜೀವ
 ಮಂತೆಗದುಕೊಂಡೊಯ್ವಕಾಲನಂವೊನಟ್ಟಿ
 ವಂತಾಯ್ತು ಲಾನಿಂಮಸಾಹಸಂಜಾಗುಜಾಗೆನುತಹೈದಿಂಬಿನಗುತಾ |
 ಸಂತತಂಕರೆವಕ್ಕಲ್ಕೈಗಳಂಸೃಜಿಸಿಬಲ
 ಮಂತವೆಪೊರಲ್ಮ ಮುಂದಳೆಯೆಲಾಪುಯ್ಯಲೂ
 ರಂತಾಗೆಪೊರಮಟ್ಟು ದಾನೃಪನಸೈನ್ಯಮುಖೋಹಿನಿಯಗಣನೆಯಿಂದಾ ||೧೦೬||
 ತನೊಳ್ಳಿದ೦ ಮಲಹಯರತ್ನಮಂಬಂದುಕಳ
 ವಿನಭಸ್ಕಳೈಕೊಯ್ದನೆಂಬಕಡುಗೋವದಿಂ
 ಬೆನಬಿಡದೆದ್ದು ದೊಗಗನಕೀರ್ಥರಣಿಯೆನಲಾಘಟೋತ್ಕಚತನುಜನೂ |
 ಮುನಮಾಡಿ ದರಜದಮಾಯೆಗಿಂಮಡಿಸಿಪ್ರತಿ
 ಯಂನೇಗಲ್ವ ದರೊವೈರಿಗಲೈನೇರೋತಾನಹ
 ದಿನದೆವಜಾತುರಂಗದಪದಹತಕ್ಕೇಳ್ವಧೂರೈನಗಿತಂಬರಬೊಳ್ಳೂ ||೧೦೭||

15. The armies then seeing Méghanáda go forward in the aerial way, cried "Fellow! Because by mere magic thrown, by fraud you seize the horse, and rise into the air, will Youvanásha's valiant warriors spare you? Alas! not knowing your capacity, you have come and us provoked; preserve what yet remains of life!" and pressing close upon him, shot their arrows.

16. He turned, and looking at them, laughing said, "Well, well! Here's the corpse pursuing Pluto as he runs away with the soul!¹⁴ Your valour spare!" Then conjuring an incessant shower of hail, he completely overwhelmed the powerful hosts, and proceeded on his way. The uproar reached the city, and the army of the king went out by their akshóhinis¹⁵.

17. Because he came, stole the best horse in it, and took it to the air, has the Earth, hotly pursuing with fierce anger, risen to the sky? Or have the heroes made an opposing magic dust-cloud, double that made by Méghanáda? For so the dust raised by the army's feet running eager for the fight, filled all the sky.

14. The god of death is said to accompany the soul, and dragging it away, to accomplish his purpose by throwing a noose over the soul, and dragging it away.

15. See p. 21, n. 52.

ಪಟಹನಿನಾಸ್ತೃಳತಂಬಟಭೇರಿಗೃಹಮು
 ತ್ಕಟನಾದಮುಗ್ರಗಜಘಟಿಯುಘಂಟಾರವಂ
 ಚಟುಲವಾಜಿಗಲ್ಲುರವುಟದರಭಸಂಹರಿಸುತಿಹರಥದಚಕಧ್ವನಿ |
 ಲಟಿಕಟಪಸಮರಲಂಪಟರಭುಜಹೊಯ್ಯು ಬಲು
 ಭಟರಜಾಪಸ್ವನಂಪಟುತರದಬೊಬ್ಬೆಯಾ
 ಭಟಗಣ್ಯೊಂದಾಗಸಂಘಟಿಸಿಶೀಬ್ರಹ್ಮಾಂಡಘಟಮಿಂದೊಡೆಯದಿರಬೆನ್ನಿ ||೧೫||
 ಯೆತ್ತಿ ಬಹನತ್ತಿ ಗೆಯಮೊತ್ತಂ ಗಣ್ಯೆತ್ತಲುಂ
 ಕತ್ತಲಿಸೆಪೊತ್ತಮನೆವೆತ್ತಬಲ್ಲತ್ತಿಗೃ
 ಕಿತ್ತು ಭಟರಿತ್ತಿಜಡಿವುತ್ತಿರಲ್ಲತ್ತ ಬೆಗತ್ತವವುಮತ್ತೆ ಬಲಕೇ |
 ಸುತ್ತಲಂಕೆತ್ತವೊಲ್ಲತ್ತಗಜಮೊತ್ತರಿಸಿ
 ಮುತ್ತಿನಡೆವುತ್ತೆಲರಮೊತ್ತಿನಿಲಿಸುತ್ತಿರಲು
 ದತ್ತಚಮರೋತ್ತಿ ತಮರುತ್ತ ತಿಯೊಳ್ಳುತ್ತಮಹಿಮೋತ್ತರಂಬಿತ್ತರಿಸಿತೂ ||೧೬||
 ತತೆಯೊಳ್ಳದೇವಿಳಮೀಳುಂಗಲ್ಲಂಪ್ರಯದೊಳ್
 ಬಿಡಲುಘುಡಿಘುಡಿಸುತ್ತನಡೆಂದದಿಂದಬೊ
 ಬಿಬ್ಬರುತವಧಿಯಿಲ್ಲ ದೈತರುತಿಪಯೌವನಾತ್ವನಸೈನ್ಯಮಂನೋಡುತಾ |

18. The joint thundering of war-drums of every size, the sound of the bells of huge elephant troops, the clatter of the hoofs of the mettled steeds, the rattling of the wheels of the driven chariots, the beating of the arms of the eager combatants¹⁶, the twang of the heroes' bow-strings, the war-cry's cruel din, all joined in one. Surely this day the mundane egg¹⁷ must break !

19. The uplifted crowds of parasols approaching caused a universal darkness ; but the newly whetted broad-swords drawn, and by heroes brandished high, sent forth abundant light. Around the squadrons huge elephants thick-set and crowding close, stopped, and shut out the wind ; but the abundant breeze from fly-brushes waved aloft, diffused a freezing cold¹⁸.

20. As all the winds held in restraint, but at the deluge freed, go thundering forth,—Youvanáshwa's hosts unbounded, shouting, advanced. Seeing them, the brave Méghanáda hugged

16. Combatants challenge or defy their foes, by smartly striking the arm below the shoulder with the palm of the opposite hand.

17. Which encloses the world.

18. This verse contains a very ingeni-

ous array of similar sounds. The design of the verse is to show that the army was composed of persons of high rank ; who alone are entitled to have parasols, elephants, and fly-brushes.

ಯೆಡಗೈಯ್ಯತುಳಗಮಂಜದಿಗಲವದಿಸಿತನ
 ಖಡುಗಮಂಜದಿದನಿಬರಲ್ಲ ರಂಜಿತ ದೊಳ್
 ಗಡಣಿಸದೆಕಲಿಫುಡೋತ್ಪಚ್ಚನುತನಗುನಗುತಗನದೊಳ್ಬರುತಿಡನೊ||೦೦||
 ದಿಲ್ಲ ಮಾದುದೆಯಾವನಾಶ್ವಭೂಪತಿಯಬಲ
 ಹೊಲ್ಲೈಗರನೂಕುನೂಕಾನಿಡೆ ಮೊಳಾಕುದುರೆ
 ಗಲ್ಲ ನಂತೋರುತೋರೆನುತನಡೆತಂದುಹೈದಿಂಬಿಯೆಮ್ಮತ್ತಿ ಕೊಂಡೂ !
 ಒಲ್ಲೈ ತೋವೀರಹಯಚೋರಜೀವದೊಳ್ಳಾಕೆ
 ಯುಳ್ಳೊಡೀಕುದುರೆಯಂಬಿಟ್ಟು ಸಾರಲ್ಲ ದೊಡೆ
 ಕೊಳ್ಳಾ ಮಹಾಸ್ತ್ರ ಪ್ರತಿಯನೆಂದಂಬರವನಂಬಿನೊಳ್ಳುಂಬಿಸಿದರೂ ||೦೧||
 ನಿಮರಾಯನವೊರೆಯದುವಾರದೊಳ್ಳುವೆ
 ದಿಂಮಿದರೂಮತ್ತೆ ಕೆಲರುಂಟೊಕ್ಕಳವಲ್ಲ ಹಯ
 ಮಂಮೊಗದಮುಂದೆಕೊಂತೆಯ್ವಿನಾಪಡೆಬಿಡಿಸಿಕೊಳ್ಳಿ ಬರೆ !
 ಉಂಮಳ್ಳನಪ್ಪೇಡನೀವತಿನಾಡನಿಗಲ್ಲಾದ
 ಡೊಂಮೆಹಂಮೈನದಿರಿಸಾಕೆಂದುಮೇಳುನಾ
 ದಂಮಹಾಮಾಯಾಭಯಂಗಳಂಸೃಜಿಸಿದಂಮೂಜಗಂತ್ಯಣಿಸಲೂ ||೦೨||
 ಪೊಡೆವಸಿದಿಲರೆವಮಲೈಜಡಿವಕ್ಕಲುಂದುಧೂ
 ಳ್ದುವಬಿರುಗಾಳಿಕಂಗೆಡಿಸಕತ್ತಲೆಮೇಲೆ
 ಕೆಡವಗಿರಿತರುಗಲ್ಲಾರೆಕಡಿವವಿಧಾಯುಧನೆಡುವಕಸ್ತ್ರಾಸ್ತ್ರಗಲ್ಲೂ !

close to his left side the horse, brandished his sword regardless of them all, and smiling, went along the sky.

21. "Has the king Youvanáshwa's army lost its spirit? Push, push away the cowards! Where is the horse-thief? Show! show!" Thus they pressed on Méghanáda. "Very well, hero! horse-thief! If you love your life, this horse set free, and go; or take this mass of weapons." Saying which, the sky they filled with arrows.

22. "Are you the mighty men that stand and guard your king? or are there others? This is no theft; the horse before your face I take; rescue it if you can; don't vainly bluster; if you are men of might, don't be alarmed. Enough!" This said, Méghanáda raised great magic terrors, so that the three worlds were moved:—

23. Blasting lightnings, pouring rain, falling balls of stone, dust-wheeling whirlwinds, blinding darkness, overwhelming

19. This is spoken by the warriors in the rear, to those in front.

ಪಿಡಿವಪ್ರಲಿಕರಡಿಬಾಯ್ವಿಡುವಭೂತಂಗಳಸು
 ಗುಡಿವಪಾವುಗಳಟ್ಟಿಸುಡುವಕ್ಕಾಚ್ಚುಳ್ಳಯ
 ಗುಡವನಮಾಯೆಯಂತಡವಲ್ಲಾ ಬಲಂಪುನಿವಡದುದೇವೇಶೈವನೂ ||-೨೩||
 ಮಾಯದಿಂಬಲಮೇಲ ಮಂಕೊಂದುಹಯಮಂವಿ
 ಹಾಯಸಪಥದೊಳ್ಳೊಯ್ಯಹೈದಿಂಬಿಯಂಕಂಡ
 ಜೇಯರಂಬರದವಿನರಂಗಳಂಪೊಗುನೆಂಟುಸಾವಿರಮಹಾರಥರನೂ |
 ಆಯಾವನಾತ್ಮನೃಪನಟ್ಟಿದೊಡೆನಭದೊಳ್ಳಸ
 ಹಾಯಕೂರನಮಾರ್ಗಮಂಕಟ್ಟಿನಿಲ್ಲುಖಳ
 ಸಾಯದಿಬೇಡುತುರಂಗಮವನೈನುತನ್ನೈಗರದರಂಬಿನಮಳೆಯನೂ ||-೨೪||
 ವೀರರಹುದೋಜಗಕೆನೀವಲಾಸ್ಯಾಮಿಹಿತ
 ಕಾರಿಗರ್ವಲೆಯಾಕೆಯಿಲ್ಲೆನುತಹೈದಿಂಬಿ
 ತೋರಗದೆಯಿಂದವರತೇಗಲಂಜಾಪಬಾಣಂಗಳಂಕುದುರೆಗಳನೂ |
 ಸಾರಥಿಗಳಂಧೃಜಪತಾಕೆಗಳನಪ್ಪಳಿಸಿ
 ವಾರುವಂವೆರಸಿಕಡುವೇಗದಿಂದೈತ್ತಂದು
 ಮಾರುತಸುತನಮುಂದೆನಿಲುತಿದನನನೆಗಂಮತ್ತೆ ಪಡಿಬಲಬಂದುದೂ ||-೨೫||

trees and mountains, sharp wounding diverse weapons, piercing
 darts and spears, seizing bears and tigers, wide-gaping spectres,
 life-drinking serpents, fast running and consuming forest-fires :
 —To stop his unsparing magic there was none : the army be-
 came dust. What more shall I say ?

24. The sovereign Youvanáshwa seeing Méghanáda bearing
 off the horse through the heavenly path after he had slain by
 his magic the entire army, sent eight thousand chariot warriors
 invincible and skilled to mount the ethereal space ; who stood in
 the path of the Unaided²⁰ hero, and addressed him, “ Stop
 villain. Throw not away your life ! Give up the horse ! ” and
 showered a tempest of arrows.

25. On which Meghanáda :—“ Are you the world's heroes ?
 Ever ready in the service of your lord, your heads ye value not.”
 Then taking a huge club he squashed their chariots, bows,
 arrows, horses, drivers, banners, flags ; and with the horse, came
 swiftly, and in Bhíma's presence stood. Just then, another
 army of reserve came up.

20. i. e. able alone to overcome his foes ; a superlative epithet applied only to
 the bravest.

ಹೂಗಂಧಾಂಗಂಗಳಂಧಂಧಂಗಳಂ
 ಕರಜಾಲಕದಳದಳಪುಂಡರೀಕಂಗಳಂ
 ಸುರಾಖ್ಯಂಗಳಂಧವೆಕಾಂತಾರದಂತೆನೆವಚತುರಂಗದೊಡನೆ |
 ಭರದಿಂಸುವೇಗನೆಂಬಯೌವನಾತ್ಮಭೂ
 ವರನತನುಜಾತನಾಹವಕೇನಿಭೀತನು
 ಖ್ವರದಬಿಲ್ವಿರುವಿನಖ್ವರದಕೋಳಾಹಳಕೆಧರೆಬಿರಿಯೆನಡೆತಂದನೂ ||೮೬||
 ಲಂಬರದೊಳ್ಳೆಡ್ಡೆನಿಡೊಡೆನಂಮರಥಿಕೇ-
 ಳಂಬಗೆಯದಹಿತಂಹಯಂವೆರನಿಸ್ತೆವರದ
 ನೆಂಬುದಂಕೇಳ್ವಾಗಲಾಯೌವನಾತ್ಮಭೂಫಂತಾನೆಕೋಪದಿಂದಾ |
 ತುಂಬಿವರಸಂಪಗೆಯಲರವರಮಲ್ಲದನೂರೆ
 ಗಂಜಯನಿಬಂದುದಿರುಮಿಗೆಪೊಸತೆನುತಹರಿಸಿ
 ದಂಬೇಗದಿಂಮಣಿವರೂಢಮಂಕೆಲಬಲದಮನ್ನೆಯರಗಡೂದಿಂದಾ ||೮೭||
 ಯಿದುಭಾಗರಥರಥವಬೆಂಕೊಂಡುಪರವಸುರ
 ನದಿಯಪುನಾಹಮೆನಲಾನ್ವಪನವರವರೂ
 ಥದಪಿಂತೆಬಹುವಾದ್ಯರಭಸದಿಂದೆಡೆವರಿಯದೆತ್ತಪ್ಪಚತುರಂಗದಾ |
 ಪದಹತಿಗೆಧರೆನಡುಗುತಿರಜನ್ತು ಮುನಿಪನಂ
 ತದರಸಂಭ್ರಮಕೆನ್ನೊರಿಸದಂತರಂಗದೊಳ್
 ಕುದಿವೃತ್ತಿಂಕನೇನುತನವನಭಾವಮಂಪವನಜಾತಂಕಂಡನೂ ||೮೮||

26. With horses, elephants, war-chariots, heaps of arrows, banners, flags, parasols, sabres, broad-swords²¹,—the army gleamed like a marching forest; and with it came swiftly Suvéga, the sovereign Youvanáshwa's son, fearless in fight,—the earth splitting with the twang of his bended bowstring.

27. When the monarch Youvanáshwa heard that "the foe, regardless of our chariot-warriors who opposed him in the air, still runs off with the horse," enraged he said, "The young bee has come seeking to rob the champaca flower's perfume²²! 'Tis strange indeed!" and himself urged rapidly forward his jewelled chariot, followed by his tributary kings with their armies.

28. Like the stream of the celestial Ganges flowing closely behind the car of Bhagírátha²³, with the din of music came the densely crowded army behind the chariot of the king, the earth

21. This and the preceding words have each a double sense; the one in the text applies to the army, the other to things contained in the forest, viz: lion, serpent,

sandal tree, abundance of grass, or sheets of water, banana, banks, lotus, a species of tree, and the rhinoceros.

22. See p. 30, n. 76.

23. See p. 2, the latter part of n. 7.

ಕಟ್ಟಿತರುಮೂಲಕತ್ವಮನದರಕಾವಲೈ
 ದಿಟ್ಟಹೈದಿಂಬಿಯಂಟೈಚೆಟ್ಟುತಮನುಕೆ
 ಯುಟ್ಟಿಬಹಯೌವನಾತ್ವನಪಡೆಗೆಕರ್ನಿ-ಯಂಕಳುಪಿಕ್ಕಲಾಗಿಯಂತೇ |
 ಯಿಟ್ಟಣಿಸುತೈದುನಸುವೇಗನಬಲೌಝಕದಿ
 ರಿಟ್ಟುನಿಂದಂಭೀಮನುತಾಸ್ವಹಮಾಗೀವೇ
 ರೆಬ್ಬಿಟ್ಟುತ್ತಿ ನೂಕುವಮಹಾವಾತಘುತಮಂತಡೆಡೊಲೆಯದಿಪ್ಪಂತಿರೇ ||೨೯||
 ಕೇಲ್ವಹೀಪಾಲಕಸುವೇಗನಭಟಚೂಣೆ
 ಯೊಲ್ಲುತ್ತಿ ಕೊಂಡರುವೃತ್ತೋದರನಿತ್ತಕೆಂ
 ಧೂಶ್ರುಸುಕಲೇಣೈಸೆಗಳಂನೃಪರಮಣಿಭೂಷಣದಕಾಂತಿಝಗಝಗನಲೂ |
 ತೋಲ್ವುಕುಕಿನಿಂದಾರ್ಝುಳ್ಳಪಿಸುವಭಟರಕರ
 ವಾಲ್ಮಂಚೆಫತ್ರಚಮರಂಗಳವಿಡಾಯಿಮಿಗೆ
 ಸೂಲೈರೆಯೆನಿನಾಸ್ಥಳಕೋಟಿಕಲಿಯೌವನಾತ್ವಕ್ಷಿತಿಪನ್ಯತಂದನೂ ||೩೦||
 ವೊತ್ತಿಬಹಯೌವನಾತ್ವನಪಡೆಯಚೂಣೆಯಂ
 ಕೆತ್ತುನಿಂದಂಕನ-ಸುತನದಂಕಂಝಕದಿ
 ಯಿತ್ತನವಮೇಲೆಕರುಗರಥಪಾಯದಳವೊಂದಾಗಿಸಂದಣಿಯೊಳ್ಳೂ |

quaking at the stroke of their feet; whilst like Jahnu Muni, the son of Karna, unable to bear their exultation, boiled within him. Bhīma saw his emotion.

29. Having tied the horse to the foot of a tree, and appointed the brave Méghanáda to guard it, Bhīma sent Vrishakétu against the army of Youvanáshwa that was advancing towards them, and himself joyfully confronting the hosts of Suvéga's army, that came thronging like the fire that consumes the universe, stood—as the huge mountain bears without wavering the stroke of the rushing wind.

30. Hear, O Protector of the earth! (Janaméjaya.) Suvéga's foremost heroes pressed on Bhīma. Here, (towards Vrishakétu,) the brave king Youvanáshwa advanced,—the red dust shrouding the eight quarters of the sky, the lustre of the kings' jewelled ornaments glittering, the sabres flashing, brandished by heroes shouting from strength of arm, rows of parasols and fly-brushes extending, and multitudes of war-drums loudly sounding.

31. Against the front of Youvanáshwa's hosts advancing thick, the son of Karna firmly stood. Seeing which, elephants,

ಹತ್ತಿಸಿದಜಾಪಮಂಜೇಗೈದುಕೂಡೆಮನೆ
 ವೆತ್ತಕೂರಂಬುಗಲನಾಡೆಸಲ್ಲೇನೆಮುರಿ
 ಯಿತ್ತವನಬಾಣಘುಶಿಗೆಹಯಜೋರನೇಂವೀರನೋಜಗದೊಳ್ಳೆನುತಾ ||೩೦||
 ಯೆಲ್ಲಿಹಯಜೋರನಂತೋರವನತ್ತರಂ
 ಜೆಲ್ಲವೆಂಭೂತಗಣಕೆನುತಬಿಡಿಯಿಂದನಿಂ
 ದಲ್ಲಿನಿಲದೈತಪ್ಪಯ್ಯವನಾಕೃಷ್ಣನರಥಕೆಮಾರಾಂತುಕನಕನೂನೂ |
 ಬಿಲ್ಲೊಳ್ಳಂಬಂಪೂಡಲಾರುನೀನಲವೊನಂ
 ಮಲ್ಲಿನೋಸಿದನೋಡಿಹೊಡೆಬಾಲಕಂನಿನೊ
 ಲೊಳ್ಳಿನಾಹವಕೆಂಮಹದುರೆಯಂಬಿಟ್ಟುಪೋಗಿಂದಡವನಿಂತೆಂದನೂ ||೩೧||
 ಆರಾದಡೇನಕ್ಕಮಂಬಿಡುವನಲ್ಲಮದ
 ವಾರಣಂಪಿರಿದಾಹೊಡೆಲೈಸಿಂಗಮಂಜಿಕೆಲ
 ಸಾರುವದೆನ್ನತನುವಿನತೋರದಾಯತಕೆಕಲಿಗಲೈಹೆಕಾತರಿಪುದೇ |
 ವೀರನಾಹೊಡೆಕ್ಕೈದುಮುಷ್ಟಿಗಲೈಘೋರ
 ಪ್ರಹಾರಮಂತೋರಿಸೀಸೂಲಸೂಕ್ಷ್ಮಂಗಳವಿ
 ಜಾರಮೇಕೆನುತವೃದಕೇತುಲೆಗದೆಚ್ಚನಾನ್ವಪನಕಾಯಂನೋಯಲೂ ||೩೨||
 ಲೋಕದೊಲ್ಲಂನೊಲ್ಪೊವಂಭಸಿರಿಲ್ಲನೀ
 ನೇಕಲಿಕಣಾಪಸುಲೆಯೆಂದುನೈರಿಸಿದನಿ
 ಗಾಕೆವಾಳಕೆಯಧೀರತ್ವಮುಂಟಾಹೊಡದುಬಿಳಿಕೆಂಮಪ್ಪಣ್ಯಮೆನುತಾ |

horsemen, chariots, and infantry, in one united mass fell on him. Twanging his well-strung bow, at once, he shouted, and let fly his fierce and whetted arrows. By his arrows' stroke the hosts were broken, and cried, "what a world's hero the horse-thief is !"

32. "Where is the horse-thief? Show! His blood I'll spill to the goblin band." Thus raging, in haste came Youvanáshwa. Confronting his car the son of Karna stood, and fixed an arrow on his bow. "Who are you, sir? You have provoked us. To look at, you're a child. To fight with *you* I wish not; give up our horse and go." He thus replied:—

33. "No matter who I am, I'm not the man to yield the horse. Though the raging elephant be big, does the young lion affrighted, turn aside? Will the breast of the brave tremble at your body's huge bulk? If you be a warrior, shew the deadly stroke of armed hands; why this talk of big and little?" This said, Vrishakétu drew, discharged, and wounded the king.

ಅಕರ್ನಾ ಪುರದಿಂದೆಗೆದೊಡ್ಡ ನಾಭೂಪ
 ಮೀಕರ್ನಾ ಸಂಭವಂಕಡಿದನೆಡೆಯೊಳ್ಳರಳ
 ನೇಕಾರ್ಣವಂಮುರೆದಪ್ಪಿ ತೆನೆಮುಸುಕಿದಂಕಣಿಯಿಂದವನರಥವನೂ || 31 ||
 ಮಾರ್ಗದೊಳ್ಳಾಗ್ಗಣಂಗಳನುಡುಕರ್ನಾಜಂ
 ಕೂರ್ಗಣೆಯೆಕಾಗಾಣಮಂಸೃಜಿಸಲಾನೃಪನ
 ತೇಗೇರಗಿಕೂಗೋಡುಮುತ್ತಿತುಕರಾಳುಮದನೇನೆಂಬೆನಾಕ್ಷಣದೊಳ್ಳೂ
 ಯೇರ್ಗಣದೊರ್ಗುಡಿಸಿಸಾರಥಿಬಲ್ಲಕೆಂ
 ನೀರ್ಗಾಣದೀರ್ಗುತಮನಂಗೈಯ್ಯೆಕುಡುಕೆಗಳ್
 ನೇಗೋಲಪೋರ್ಗಣಾನೃಪನಂಗದೊಳ್ಳಾಣಿಸಿತುಜಾಳಾಂದ್ರದಂತೇ || 32 ||
 ನೊಡಲೊಳ್ಳಿದದ್ವಮಂಕಿತ್ತೊಡನೆತ್ತೆದೊಳ್
 ಕಿಡಿವಿಯುವ ಕಡುಗೋಪದುರಿಮೈಯ್ಯೊಳ್ಳಿದವೊರ
 ಮಡುವುದೊಕ್ಕಂಗಳಿಂದೆನೆಕೆಂಪಡದವಾಳಿಗಳ್ಳಯಂಕರಮಾಗಲೂ |
 ತುಡುಕಿಪಾವಕಮಹಾಬಾಣಮಂಕಿರುವಿನೊಳ್
 ತೊಡಿಸಿಕಿವರೆಗೆತೆಗೆದೊಡ್ಡ ತವನಂದುಕೈ
 ಗೆಡವೆಕರ್ನಾತ್ಮಜಂವಾರುಣಾಸ್ತ್ರಪ್ರಯೋಗದೊಳ್ಳದಂತಂಪಿಸಿದನೂ || 33 ||

34. On which the king :—"The world contains no champion who can cope with me ; but you indeed are brave ! 'A boy,' I thought, and thus forbore ; but if indeed bold courage you possess, that then is my good fortune." Then drawing to the ear, he shot ; but the son of Karna cut his arrow midway²⁴, and with his shafts overwhelmed his chariot, as though a multitude of seas of darts had overflowed their bounds.

35. When the son of Karna had broken the arrows midway, and made a monsoon of fierce darts, the mass fell upon the king's chariot, pierced, and covered it. What shall I say ? At that moment, the charioteer, with heavy breathings panting, swooned, vomited blood, and, with his horses, slept the eternal sleep ; whilst the fragments of darts in the monarch's body appeared like a window²⁵.

36. Plucking out the darts that had pierced his body, his eyes reddened—as though the flame of fierce anger sparkling in his breast, no longer remaining in his body issued forth from

24. With his arrows.

a board densely perforated with round

25. A kind of window that consists of holes.

ಹವ್ಯವಾಹಾಸ್ತ್ರಮಂವರುಣಾಸ್ತ್ರದ್ರಿಂಗೆಲ್ವ
 ನವ್ಯಮೇಘುಸ್ತ್ರಮಂಕನಕಜಂಪುಡೆವಾ
 ಯವ್ಯಾಸ್ತ್ರದಿಂದಬುಕ್ಕೆದವಂತಿಮಿರಾಸ್ತ್ರಮಂಜೋಡಿಸಲ್ವೀತನೂ |
 ರವ್ಯಸ್ತ್ರದಿಂದಜೈಸಿಕ್ಕಲಾಸ್ತ್ರಮಂಕೋಡಣ್
 ದಿವ್ಯಕುಲಿಕಾಸ್ತ್ರದಿಂದಮುಂದಾನೃಪಾಲನು
 ಗ್ರವ್ಯಾಸ್ತ್ರದಸ್ತ್ರಮಂತೆಗೆಯೆಲ್ವೆಗರುಡಾಸ್ತ್ರದಿಂದಿವಂಖಂಡಿಸಿದನೂ ||೩೪||
 ಪೂತುರೇತರುಣಮಂತ್ರಾಸ್ತ್ರಪ್ರತಿಶಾರ
 ಜಾತುಯೆಮುಂಟಲಾನಿಂನೊಳ್ಳದುಲೇಸುಗೆ
 ಲಾವತರಮದೇಕೆನಿನಗೆನುತವಂಕೈದೋರಿಸಲ್ವೊಣೆಗಠಾಗಸದೊಳ್ಳೂ |
 ಸೇತುವಂಕಟ್ಟಿದವೋಲಿಟ್ಟಣಿಸಲಾಗವೃದ
 ಕೇತುತಂದೊಟ್ಟುತಿರಲನೀವೆರಡೆಯೊಳ್ಳ
 ಡ್ವಾತುನಿಂದುದುಬೆಳ್ಳದುಜೆನಕಡಿದಕರಾರಿಯದೇನೆಂಬೆನದ್ಭುತವನೂ ||೩೫||

his eyes—and became terrific; and drawing a mighty Fire-arrow²⁶, he placed it on his bowstring, drew to his ear, and shot. The son of Karna then, unfaltering, with a Water-arrow cooled it.

37. Having with a Water-arrow overcome the Fire-arrow, the son of Karna fixed a fresh²⁷ Cloud-arrow; which with a Wind-arrow the king destroyed, and fixed a Darkness-arrow; he with a Sun-arrow defeated it, and prepared a Mountain-arrow; which the king broke with a celestial Thunder-bolt-arrow²⁸, and took a fierce Serpent-arrow; which, with a Garuda-arrow²⁹, Vrishakétu cut to pieces.

38. "Bravo, my boy! In the use of enchanted weapons you are skilled; that in you is excellent. But why this eagerness to conquer³⁰?" This said, the king put forth his might; and his arrows, like a bridge, were thickly crowded in the sky. Then

26. The power of using charmed weapons is represented as the highest attainment of a warrior. Different kinds of mystical incantations are either learned from the most celebrated saints, or the knowledge of them acquired by the practice of religious austerities. When an arrow is taken from the quiver and fixed on the bowstring, one of these incantations is repeated over it, and it thus be-

comes invested with whatever power is invoked. Thus a fire-arrow becomes a consuming fire &c.; the different incantations imparting different powers.

27. i. e. not exhausted, full of water.

28. See p. 12, n. 25.

29. See p. 14, n. 34.

30. i. e. you ought to be content with this display of skill, and not indulge the vain hope of a victory over me.

ಅವರೀವೇಕೆಸುಗೆಯೊಲ್ಲಂಡಲಾಕೃತಿಯೊಳ್ಳೊ
 ಪುನಕಾಮುಕಂಗಳುದಯಾಸ್ತಮಯಮಪ್ಪಕತಿ
 ರವಿಬಿಂಬಾಯತದೊಲಿರೆನಡವಣಂಬುಗಲ್ತ ನ್ನರೀಚೆಗಳಂತಿರೇ |
 ಅವಯವದಘುಯದೊಳ್ಳೊಗುವರಕ್ತಧಾರೆಗ
 ಲ್ತವಿಸಂಜೆಗೆಂಟಿದತೆರದಿಂದಕಂಗೊಳ್ಳನೆ
 ಭುವನದೊಳ್ಳೊಪ್ಪಸತಾಯ್ತು ಸಂಗರಂಸಂಧ್ಯಾಗಮವನಂದುಸೂಚಿಸಂತೆ ||೩೬||
 ಯೆಚ್ಚು ಕೈಗೆಡದಾನ್ತ ಪಾಲನಾಕಣೆಗಳಂ
 ಕೊಚ್ಚಿ ಬೇಸರನೀವೃದ್ಧಧ್ವಜಂಬಲಕದಕೆ
 ಮೆಚ್ಚಿ ಕೇಲ್ದಂಯೌವನಾತ್ಮನೆಲೆಬಾಲನೀಂಪಸುಳೆಯಾಗಬೋಡೊನೂ |
 ಕೆಚ್ಚಿ ದಯಭಟನೆನ್ನಿನಂನಂಪಡದವನಾನ
 ನೆಚ್ಚಿ ರಿಸುನಿನಮುತ್ತೈಯ್ಯನಾರಿಸುತೆತೆಗ
 ದೆಚ್ಚಿ ಡಾತನಕೋಲ್ಸಲಿಂಕಡಿದುನಸುನಗುತಕನೇ ಸುತನಿಂತೆಂದನೂ ||೪೦||
 ಪುಯ್ಯಲೊಳ್ಳಂಪದಳವತೋರುತಿಪಾಣಿನಿಂ
 ಮೈಯ್ಯಮುತ್ತೈಯ್ಯನಾರೆಂದುತನಂಕೇಳ್ವೆ
 ಕೈಯ್ಯರಿದುಕಾಣಲಿಲ್ಲವೆಕನೇಕಮಲಹಿತಕರವರನುಸುರಬಹುದೇ |

Vrishakétu cut and heaped them up, until a mountain of
 shivered arrows grew, and stood in the space between them.
 What shall I say of this wonder ?

39. In their mutual shooting, their rounded bows resembled
 the vast orbs of the rising moon and setting sun³¹; the arrows
 flying midway—their rays; the streams of blood from their
 wounded limbs—the evening's crimson dye, astonishing the
 sight. 'Twas a new thing in the earth, that a combat should
 betoken the evening's approach.

40. Vrishakétu unfatigued, cut in pieces the darts which the
 king unfaltering shot. Admiring which, Youvanáshwa asked
 him, "My boy! what though a child you be, you are a warrior
 of stout heart: whose offspring are you? Say! Your father's
 father who?" Saying this, he drew and shot. The son of Karna
 then, cutting his shafts to pieces, smiling said:—

41. "Whilst showing your might in combat, you ask me
 who's my father, and my father's father who? Do you not know

31. i. e. rising and setting behind the eastern and western mountains. See p.
 the mountain of shivered arrows, as the 3, latter part of n. 8.
 sun and moon are said to do behind the

ಪೊಯ್ಯಲೆಳ್ಳನಿದವಿರೋಧಿಯಕಿವಿಗಿವಿರಹಿತಂ
 ಗೈಯ್ಯಪೇಕಲ್ಲ ದೆಲೆಮರುಳ್ಳೆಕೋವಿದನಾದ
 ಡೊಯ್ಯನಿರೋಕ್ಷದೊಳ್ಳಿದುಕೊಳ್ಳುಸಾಕೆನುತವೃಷಕೇತುತೆಗದಿಚ್ಚನೂ||೪೧||
 ಅಶ್ವತಿಮನವೆಬ್ಬಬಾಲಕಲೇಸುಲೇಸುಬಾ
 ಣಪ್ರಯೋಗಂಗಲ್ಲೆನುತೊಂದುಕಣೆಯೊಡಿಕ
 ನ್ನಪ್ರದೇಕಕೇತೆಗದವಂಬಿಡಲ್ಪಿದನುರವನುಗಿಯೆಮ್ಮೆಮರದುಕೂಡೆ |
 ಸಪ್ರಾಣಿಸುತಕೇರಲ್ಪಿದನುನೋಡೀಸಾಯ
 ಕಪ್ರಭಾವವನೆನುತದೆನೆನೆಗುಗುಳ್ಳಕನ
 ಕಪ್ರಭೆಯೊಳ್ಳೆನೆವಸರಳ್ಳಂತೊಟ್ಟುಕೆನೆಗೆಳದಾದೆಚ್ಚನಾನೃಪನನೂ ||೪೨||
 ಯೇನೆಂಬೆನರಕನೃಪನಬಾಣದಘಾತಿ
 ಗಾನರೇಂದ್ರಂಕರದಚಾಪಮಂಬಿಟ್ಟುಮೂ
 ರ್ಧಾನುಗತನಾಗಲಾತನಬಲಂಮುಂಕೊಂಡುಬಂದಿನನಮೇಲೆಕವಿಯೇ |
 ಅನೆಯಂಪೊಯ್ದೆಳ್ಳವಸಿಂಗಮಂಮುತ್ತುವಮೃ
 ಗಾನೀಕಮಂಕಂಡೆವಿದೆನುತತುಳ್ಳುಕಿದನ
 ನೂನಕರಜಾಲಮಂಕರಿತುರಗರಥವದಾತಿಗಲ್ಲಸಂದಣಿದಣಿಯಲೂ ||೪೩||

them by my arm? Is it needful to mention Karna and the lotus' friend³²? enmity alone is brought to the ear of a combating foe. O fool! if you have any sense, ascertain elsewhere: enough!" With this he drew and shot.

42. "My boy, you are unequalled! your archery is excellent!" Saying this, the king prepared an arrow, drew to his ear, discharged, and pierced the breast of Vrishakétu. He fainted; but instantly recovering, enraged, "See now this arrow's power!" he said, and fixed a dart that flung a dazzling golden blaze on every side, drew to his ear, and, with a shout, shot at the king.

43. What shall I say, O king? At the stroke of the son of Karna's shaft, the king dropped from his hand his bow, and swooned. Then forward his forces came, and pressed on Vrishakétu. "Today we see the herds of deer surround the lion as he slays and drags off the elephant," he said, and discharged an innumerable multitude of darts; so that the crowds of elephants, horses, chariots, and infantry were distressed.

32. The sun. Their widely extended fame rendered the mention of their names superfluous.

ತುತುತುಕತ್ತರಿಸಿಕೊಚ್ಚಿ ನಟ್ಟುಹಲ್ಲಿಸಿ
 ಕೊರದರದುಕಡಿದಿರುಬಗಿದುಗಿದುಗಬ್ಬರಿಸಿ
 ಧುಡುನೀಳ್ವ ತ್ತರಿಸಿಕತ್ತಿ ಖಂಡಿಸಿಬಲ್ಲುಚ್ಚಿತಿವಿದಿಕ್ಕಿಕೊಯ್ದು ಪೊಯ್ಯೊದ್ದಿ |
 ಎರಗಕವಿದಿದೊತ್ತಿ ಕದುಕಿಕ್ಕೀಲಿಸಿಕೀರಿ
 ತುರುಗತುಂಡಿಸಿತುಳ್ಳುಕಿನಾಂಟಮರುಮೊನೆಗೊಂ
 ದುರೆಪೊರಳ್ಳು ದವರಿಚ್ಚುಖಲವನೆಲ್ಲ ಮಂಕನೇಜನೆಸುವಕ್ಕೇಗಲ್ಲೊ ||೪೪||
 ತಲೆಬೀಳಲಟ್ಟಿಗಲ್ಲಾದಿವನುಮೇಣಟ್ಟಿ
 ನೆಲಕುರುಳೆತಲೆಗಲ್ಲೆದ್ದಾದಿವನುಕೈದುಗಲ್ಲ
 ನಲುಗಿದವುಖಂಡಿಸಿದತೋಳ್ಳುಕೆಡಿದಕಾಲ್ಗಲ್ಲೊಂದಕಡಿಯಿಟ್ಟವು |
 ಕಲಿತನಮದೆಂತೊಪಟುಭಟರಲ್ಲವಿಗೊಟ್ಟಾಗಿ
 ಸಲೆಸರಳ್ಳುಘಾಯದಿಂದುಡಿವುತಿಡೆದುಸಮು
 ಜ್ವಲಿದೀವದೆಡೆಗೆಮುಗ್ಗುವವತಂಗಪ್ರಸರಮೆನೆವೃದ್ಧಜನಿದಿರೊಲ್ಲೊ ||೪೫||
 ಕಡಿಕಡಿದುಬಿದ್ದಕೈಕಾಲ್ಗಲ್ಲಂತೋಳ್ಳಲ್ಲಂ
 ಪೊದೆಗೆಡದಹೇರೊಡಲನೀಳ್ಳಲ್ಲಂಪೊಳ್ಳಲ್ಲಂ
 ಮದಿಮದಿದುರುಳ್ಳವಿಟ್ಟುಳ್ಳಲ್ಲಂಬಾಳ್ಳಲ್ಲಂದೊಡೆದತಲೆಯೋಡ್ಡಲ್ಲಂದಾ |

44. Peeling, slashing, raking, wounding, cleaving, drilling, grinding, hewing, stabbing, scooping, piercing, digging, tearing, riving, splitting, carving, chopping, striking, goading, cutting, beating, falling, pouncing, gashing, pressing, shaking, fixing, clawing, filling, hacking, quivering, goring, sticking,—the son of Karna's gleaming darts completely overthrew the foe's united force.

45. Heads falling off, the trunks kept up the fight; trunks rolling to the ground, the heads rose up and warred; the severed arms their weapons brandished high; legs though cut off, marched forward What valour here was shown! In front of Vrishakétu—as clouds of winged white ants rush to the lamp's bright flame—the mighty warriors in one united mass, rushed to the fight, and perished by the wounds of his terrific darts.

46. With slashed and scattered hands, and legs, and arms, slices and pieces of bulky bodies overthrown, perished and fallen men of might, fragments of skulls shivered by swords, the frightful field was strewed. In the midst of that war's

ಕಡುಭಯಂಕರಮಾಗಲಾರಣದಮಾರಣದ
 ನಡುವೆಕಲ್ಪಾಂತಭೈರವನಂತೆಜನನಂತೆ
 ಕಡುಮುಳುದವನಕಾಣತಲೆಬಿಟ್ಟು ಸಲೆಕೆಟ್ಟು ಸರಿದರೇಣ್ಣೆ ನೆಗೆಭಟರೂ ||೪೬||
 ಮೈಮರದಭೂಪನಂಬಿಟ್ಟು ಪಟುಭಟರುಳ್ಳದೆ
 ಮೈಮಹಾದೇವನುತಸರಿದರೇಣ್ಣೆ ನೆಗೆವಂ
 ಕೈಮಾಡಲೋವಕಾಂಕಾಣದೆಬಳ್ಳಲರಿಪುಜೇತನಿಸಿಕೊಳ್ಳದಿರಲೂ |
 ಮೈಮನಸ್ಸದೊಳ್ಳಕಟತಪ್ಪತೆರಣಾಟೋಪ
 ಮೈಮೊಗಂಬಲ್ಲನೆನುತನದೆಗೆಬಂದಿದೇ
 ನೈಮೂಘೇನಿನಗೆನಲ್ಲದಿಯದಿರಲೊಯ್ಯನಾನೃಪನುಸುರನಾರೈದನೂ ||೪೭||
 ಸತ್ಯಮೆನಗುಂಟಾದೊಡಾಂಧಿರನಾದೊಡಾ
 ದಿತ್ಯಂಗಿಪಾತ್ರನಾದೊಡೆತನತಾತಂಗ
 ಪತ್ಯತಾನಾದೊಡಿನೃಪತಿಜೀವಿಸಲೆನುತಕನಾಜಂಪಗೆಮಾಡುವಾ |
 ಕೃತ್ಯಮಂಬಿಟ್ಟು ಮಹೀಶನಬಳ್ಳಿಶೈಗೌ
 ಚಿತ್ಯಮಾದುಪಜಾರದಿಂದಸಮರಕ್ರಮದ
 ರಿತ್ಯಾಗಮಪ್ಪಂತೆಸಂತೈಸುತಿರಲಾಧರಾಧಿಪಂಮೈಮುರಿದನೂ ||೪೮||

slaughter, the heroes saw—like the world's destroyer³³, or the god of death—the wrathful Vrishakétu; and routed, fled to every quarter.

47. Leaving the swooned king, the mighty warriors cried, "Great God! have we survived?" and fled in all directions. He seeing none to fight with, and the fainted foe not yet recovered, with pity moved, exclaimed, "Alas! and is his martial ardour lost? the Five-faced³⁴ knows!" Then coming to him, said, "What! have you fainted?" When no answer was returned, he sought to find the breathing of the king.

48. "If truth there be in me; if I be brave; if I be sprung from the Sun; if my father's child I be;—let this king live!" Thus spoke the son of Karna; and quitting hostile deeds³⁵, with kindly offices fitting the king's lifeless state, attended on him; seeking to remove the great fatigue of war. The lord of earth then slowly stretched his limbs.

33. Shiva. See p. 23, n. 57.

34. Shiva, or Bramha the creator, who originally had five heads.

35. i. e. he did not take advantage of his fallen enemy, to slay him.

ಅರಸಕೇಳಾಯ್ತವನಾತ್ಮನಿಂತಾಗಮೈ
 ಮುರಿದುಕಂಡ್ವಿರವನಿತರೊಳ್ಗಾತನಾಯದಂ
 ತಿರೇಕನೇಸಂಭವಂಮುಂನತಾನಿದೇವ್ರದೇಕಕೈತಂದುನಿಂದೂ !
 ಕರದಕಾಮುಕವನೊದರಿಸಿದವ್ಯುಖಾಣಮಂ
 ತಿರುಕ್ಕುತಾದೇಸುವತೆರದಿಂಬರಿದೆಮ್ಮುಳ್ಳಿಸಿನು
 ಬ್ಬರಮನೆಗೆಳ್ಳ ತನ್ನಾಲ್ತನದಬಿಂಕಮಂಕಾಣಿಸಿದನೇವೇಳ್ವೆನ್ನೂ ||೪೯||
 ಕೂಡಿಕಂಡ್ವಿರದೆದ್ದು ಚೇತರಿಸಿದನೆಗಳಂ
 ನೋಡಿತೆನ್ನವರೋವಕರಂಕಾಣದಿದಿರಕೈ
 ಮಾಡದೆವೃಥಾಟೋಪಮನೆಗೆಳ್ಳವನಿರೋಧಿಯವಿಕ್ರಮವನೇಕಂಡೂ !
 ಮೂಡಿದವಿರಕ್ತಿಯಿಂನಾಚೆಮನದೊಳ್ಳವಂಥ
 ಪಾಡಿನೊಳ್ಳಂನುಸಲ್ಲದುತನಗೀಕಾರುಣ್ಯ
 ಕೇಡಾದಬಲ್ಲಕದೇತಕೆಸಮರವೆನುತವಂಕನೇಜಂಗಂತೆಂದನೂ ||೫೦||
 ಮೂಲೋಕದೊಳ್ಳನಗಸಮವಾದಮೇದಿನೀ
 ಪಾಲರಂಸುಭಟರಂಕಾಣೆನೆಂದಾನಿತು
 ಕಾಲಮುಂಬೆರತಿದೇನೆನುವಂಗೆಲ್ಲನೀನತಿಬಲನೆನಿಸಿಕೊಂಡೆಲಾ !

49. Hear, O king! When Youvanáshwa thus his body stretched, before he opened his eyes, unknown to him, the son of Karna came to his former place, and stood. Then shaking his bow, he fixed a powerful arrow on the string; and feigning swelling rage, displayed his pride of power, shouted, and made as he would shoot. What more shall I say?

50. Immediately the king opening his eyes, arose, came to himself, looked round about him, of his own people saw not one, but saw in front the valour of his foe not fighting, feigning eagerness,—with rising aversion³⁶ ashamed, to himself he said, “No more revenge in him I’ll seek; since now my favour he deserves, why longer should I fight?” and thus the son of Karna he addressed:—

51. “In the three worlds no lord of earth, no warrior equal to myself I find.” Thus hitherto myself I prided. Conquering me, you now become a celebrated hero. Child! whose are you? What’s your name? Why do you seek this world-re-

36. Aversion to contend with one who had spared when he might have destroyed him.

ಬಾಲನೀನಾರವಂನಿನಪಿಸರೇನಿಶೈಗೆ
 ಮೇಲೆನಿಸುವೀಹಯಂನಿನಗದೇತಕೆನಿನ
 ಶೀಲಾಂವಾರುಮೋದಂಕಾದಲೊಲ್ಲೆನಿಂನುಸುಕೆಂದೊಡಂತೆಂದನೂ ||೫೯||
 ಆದೊದೀಜಗಕೆಲೋಚನನೆನಿಸಿನಭದೊಲೈನೆ
 ವಾದಿತ್ಯನಿಂದೊಗೆದಕರ್ಣಂನಂಕೇರ್ದಂವೆ
 ಯಾದೊಡಾತನಸುತಂಪಿಸರೆನಗೆವೃದ್ಧಕೇತುವೆಂದುನರಲೀಲೆಗಾಗಿ |
 ಯಾದವಗೇರನಾದಕೃಷ್ಣಂಭರತಕುಲದ
 ಮೇದಿನೀಶ್ವರಯುಧಿಷ್ಠಿರನಿಮಮುಂಗೈಸ
 ತೀದಿವ್ಯಹಯಕೆಭೀಮನನಟ್ಟಲವನೊಡನೆಬಂದೆನಿದುಹದನೆಂದನೂ ||೬೦||
 ಯೆಂದೊಡೆಲೆಕುವರನೀನಿನೆಗಂತನೊಲಿಂ
 ತೆಂದುದಿಲ್ಲಕಟಧಮದರೂಪುತಾನೀತ
 ನೆಂದೆಂಬರಾಯುಧಿಷ್ಠಿರಮಹೀಪತಿಯನವನೀಮುಂಗೈಸುವವನೇ |
 ಇಂದಿರಾವಲ್ಲಭನವದಕೆನಂವಿಾಹಯಮ
 ನೊಂದನೊಯ್ಯರೆತಂನನವೇಸ್ಯಮಂತಾನೆ
 ತಂದುಹುಪದಕಪಿಗುವೆನೆಲ್ಲಿಭೀಮನಂತೊಲೆಂದನಾಭೂಪನೂ ||೬೧||
 ಯೆನಲಚ್ಚುತನವದಕೆನವೇಸ್ಯಮೊಪ್ಪಿಸುವ
 ಮನಮುಳ್ಳವಾವನಾತಂಗೆಪಾಂಡವರೊಲೈ
 ವಿನಿತಿಲ್ಲನಾಪಾಧಿವರಸಖ್ಯಮಾವಂಗೆದೊರವುದಾತಂಗೆಹೆಯಾ |

owned horse? To your virtue I am sold³⁷; I'll fight no more : now tell!" He thus replied :—

52. Well then, you have heard of Karna born from the Sun who shines above, and is known as the world's eye? I am his son; my name is Vrishakétu. By Dharmaráya, sovereign of the race of Bharata, Krishna, in mortals' pastime the Yádavas' king, performs a sacrifice; and has sent Bhíma for this splendid horse. I came with him. This is my history.

53. He spoke: and thus the king :—"Alas! my son, you never told me this till now! The sovereign Dharmaráya all men call the very form of virtue. By him the beloved of Lakshmi makes this sacrifice; and do you carry to his feet this horse alone of mine? My all myself I bring, and lay at Krishna's feet. Where is Bhíma? Show!"

37. It may be necessary to state that this expression is literally translated.

ಮುನಿಸಿಲ್ಲ ಮದರಿಂದಭೀಮನಂಕಾಣ್ಬದೀ
 ಗನುನ-ಮುನುನಿಗೊಂದುಕರ್ಣ-ಜಂನುಡಿಬೊಡಾ
 ಜನಪನುತ್ಸವದೊಳ್ಳವದಿಸಿದಂತನಮಣಿರಥವನೀವ್ಕಾರುಮೈದಲೂ ||೨೪||
 ಮಾನವಾಧೀಶಕೇಲ್ಪಳ್ಳಕವೃದ್ಧಕೇತುಸುಂ
 ಮಾನದಿಂದಾಯೊವನಾತ್ವಭೂಪತಿಗಿವನ
 ಮಾನಸುತನಂಕಾಣಿಸುವೆನೆಂಬತವಕದಿಂದಾತನವರೂಢದೊಳ್ಳಗೇ |
 ಮಾನದಿಂದಧನದ್ವ-ವಂವೆರಸಿನಡೆತರುತಿರೆವಿ
 ಮಾನದಿಂದೋಡುವನಿಮಿವನಿಕರಮಿತನನ
 ಮಾನದವರಿಂದೊಡುಕೊಂಡಾಡುತಾಗನದೊಳ್ಳರಲಸುರಿಯೆಂಕರೆದರೂ ||೨೫||
 ಅನೆಗಂಭದ್ರಾವತೀಶ್ವರನಸುತನಸೈ
 ನ್ಯಂನಡೆದುಬಂದಾವೃಕೋದರನಮುತ್ತಿಡೊಡ
 ವನಿಜಗದಾದಂಡಮಂಕೊಂಡುಗಿಡುಗಿಡೊಡಾನ್ವಪಾಲಸೂನೂ |
 ತನಸಾಹಸದೊಳ್ಳನಿಜನಕೋಪಾಟೋರ
 ಮುನಿಲಿಸಿಕಾದುತಿರಲಾಸಮಯಕಿವರೊಂದೆ
 ರಂನದೇರೊಳ್ಳಗೇವ್ಕಾರುಂಬರುತಿರಲ್ಕುಂಡುಬೆರಗಾದರವರತ್ತಲೂ ||೨೬||

54. To which the son of Karna : " Whosoever has the mind to lay his all at Krishna's feet, with him the Pándus make no difference whatever³⁸. Whosoever gains the friendship of those kings, on him the wrath of Krishna rests not; therefore 'tis meet you should see Bhíma." Then joyfully the king prepared his jewelled car that both might come.

55. Hear, O chief of men ! When Vrishakétu, overjoyed with the thought of shewing Bhíma to the sovereign Youvanáshwa, eagerly, and with respect, entered the car, and proceeded with the king; the hosts of gods from their aerial cars beholding, praised him, " his equal there is none," and from the sky poured down a shower of flowers.

56. Meantime the army of the son of Youvanáshwa had advanced, and pressed on Bhíma. He taking his huge club, had felled them to the earth. But the king's son by his mighty prowess stayed his wrathful ire, and was contending with him, when, to their great surprise, they saw the two approaching in one jewelled car.

38. i. e. esteem him as one of themselves.

ಪವಮಾನನಂದನಸುವೇಗರಸೋನ್ಮಯಮಾ
 ಹವದಖೇಳಂಬಮಂಮರದೊಂದೇಪೊಂದೇರೊ
 ಲ್ಲವರೀವಹುಂಬರಲ್ಪುಂಡುಮಿಸ್ತಿತರಾಗಿನಿಂದರನಿತರೊಳ್ಳತ್ತಲೂ |
 ರವಿಸುತನಸೂನುಕಲಿಯೌವನಾತ್ಮಂಗಿಪಾಂ
 ಡರಾಯನನುಜನಂತೋರಿಸಿದೊಡಾವರೂ
 ಥವನಿಲ್ಲದುನಡವುತಾಭೂವರಂತನತನುಸಂಭವಂಗಿತೆಂದನೂ ||೫೭||
 ತನಯದಿವ್ಯಾತ್ಮಮಂಪಿಡಿ ದರಿವರೆಂಬಮನ
 ದನುತಾಪಮಂಜಿಡುಗರೋಜಾಬಹಂಪಾಂಡು
 ಜನಪನಂದನಯುಧಿಸ್ತಿರನರೇಶ್ವರನಮುಖಕೆಂದುನಮೀಕದುರೆಗೆ |
 ಅನಿಲಸುತನಂಕಳುಹಿದೊಡೆಬಂದನಾತಂಗೆ
 ವಿನಯದಿಂದೆಂದುನುಸುಮಂಕೊಡುವೆವಿಂ
 ನನುವರವದೇಕೆನ್ನಿಲ್ಲೆನಲವಂಕರಧನುವನಿರಿಸಿಪಿತನಂಸಾಧನೂ ||೫೮||
 ಬಲ್ಲಕತನುಜಾತನಂಕೂಡಿಕೊಂಡಾನ್ಮಪಂ
 ನಲ್ಲನಸುಖಸುತನಮಗನೊಡನೆಬಂದನಿಲಜನ
 ಬಲ್ಲಸಾದುಕಾಲ್ಕೆರಗಲವನೀವೃಷಭಜನಮೊಗನೋಡುತಿವರಾರೆನೇ |
 ಯೆಳ್ಳೆನಗೆಯೊಳ್ಳಾತನಿವನೀಗಲ್ಲಮೇದಿನೀ
 ತಳ್ಳಕರನಿವಯೌವನಾತ್ಮನೀತಂಗೆಮೈ
 ನೆರಳೆನಿವಕುವರಂಸುವೇಗನೆಂಬವನೀತನೆನುತಮುಣಿದಂಪದದೊಳ್ಳೂ ||೫೯||

57. Seeing them both approaching in one golden car, Bhíma and Suvéga forgot their mutual eagerness in fight, and stood amazed. Here, at that moment, the son of Karna showed to the brave Youvanáshwa the brother of the Pándu king. The monarch alighting from his car, advanced, and thus addressed his son :—

58. My son, no longer grieve that these have seized the splendid horse; for the sacrifice of the sovereign Dharmaráya, son of the Pándu king,—sent by the lotus-eyed, the Son of the wind has come for this our horse. To him with great humility our all we give; why further combat? Stay!" On which he laid aside his bow and arrows, and to his father came.

59. Then taking his son, the king with Vrishakétu came, drew near to Bhíma, and fell at his feet. He, looking on the face of Vrishakétu, asked him "Who are these?" "This is the monarch of this country, Youvanáshwa; and this is his body's shadow, his son Suvéga," he smiling said; and cast himself at Bhíma's feet.

ಇವರಚ್ಚು ತಾಂಘಿದರುಕನಲಂಪಟತ್ವದಿಂ
 ದವನಿಪತಿಕಾಲಶೋಮಣಿಯೆನಿಸಿದಧರ್ಮಗಂ
 ಭವನದಿಯೆನೋತ್ಥೈಸಲೆಂದುನಿಸಂಕಾಣಲೋಸುಗಂಜಂದಲೆಂದೂ |
 ಪವನಜಂಗಾವೃದ್ಧಜನೊರದೊಡಾತನು
 ತನ್ನವದೊಳಾಭೂಪಾಲನಂತೆಗದುತಕ್ಕೈಸು
 ತನನತನುಜಾತನಂಬಿಗಿಯಪ್ಪಲಾನ್ವಪಂಜಕನ್ಯೆರಿಗಂತೆಂದನೂ ||೬೦||
 ಯೆಲೆವೃತ್ತೋದರಬಾಹುಬಲಮುಳ್ಳವೀರ
 ರ್ಪುಲಬರುಂಟಿಲ್ಲೆಯೊಳ್ವರಂಕಂಡುಬಲ್ಲೆನಾಂ
 ಕಲಹದೊಳ್ಪ್ರಲತವಂಮೈಮರದೊಡಿರಿವರಲ್ಲದೆವಗೆಯ್ದೊರೆಗೆಬಂದೂ |
 ಅಲಸಿದನಿವಂಧುರದೊಳ್ಳೆಂದವನನುಪಚರಿಸಿ
 ಸುಲಹಿಷಪರಾಕ್ರಮಿಗಣಾಸುಹೀತೃದೊಳ್ಳೀ
 ಕಲಿವೃದ್ಧಜನಲ್ಲದಮರದಾನವಮಾನವರೊಳ್ಳೊಗೆದಪಟುಭಟರೊಳ್ಳೂ ||೬೧||
 ಅವನವಿನೋದಮಾತ್ರದೊಳ್ಳೀಸಮಸ್ತಭುವ
 ನಾವಣಿಗಣಾಗಬಾಲ್ಯಲವವಾವಿಭುನಿಂಪು
 ಸೇವೆಯಾಳ್ಳಡನಾನದೇಸರವನೆಂದೆನಮೇಲೆಸಾಹಸವನೆಸಗೀ |

• 60. "With ardent longing for the sight of Krishna's feet—that they may worship the feet of Dharmarāya³⁹, chief of the race of kings,—they come to visit you." When Vrishakétu thus told Bhíma, with joy he took and clasped the king, and then warmly embraced his son. On which the king to Baka's foe⁴⁰ thus said :—

61. "O Bhíma! Many warriors of powerful arm the earth contains; I've seen and known them. But besides the valiant Vrishakétu,—of all the mighty warriors sprung from demons, gods, or men,—what heroes in the world, who when their foe in battle fainted, have refrained from killing him, and coming to him, said, 'he's wearied by combat,' kindly treated, and preserved him?

62. He by whose mere pastime this universe with all that it contains exists, lives, and decays,—is not that Deity your servant⁴¹? Then what am I? By might against me you have seized

39. Through whom they might be introduced to Krishna.

40. Bhíma, who slew a demon of that name.

41. Krishna became Arjun's charioteer.

ಈವಾಜಿಯಂಟಿಡಿರಕಟತಪ್ಪಿದಿರಿಲ
 ಕ್ಷೀವರನಕಿಂಕರಗೇಯದನೆತಾನೆಂನ
 ಜೀವಮಂಸಮರದೊಳ್ಳಾಯ್ವುಳ್ಳುಪಿದಂಕನೇತನಯನದನೇವೇಳ್ವೆನೂ ||೬೦||
 ಈವೃದ್ಧಧೃಜನಿಂದುಸಮರದೊಳ್ಳಾಯ್ವುಬೊಡೆ
 ಹಾವೃಥಾಕೃತಮಾಗುಪೋಗುತಿಡುಕದುಜನ್ಮ
 ಮಾಪೃತಸಮಸ್ತಯೊದಪನಾಗಿನಿಂಮೊಳ್ಳೆಗಿನಲಿಲೇಯೆಂನಟಿಸುವಾ |
 ಶ್ರೀವೃತ್ತಕುಚಕಂಕುಮಾಂಶನಂಕಂಡೆನೆ
 ಲಾವೃತ್ತೋದರನೀವುಮಾಡಿದುಪಕಾರಕು
 ಲಾವೃಂದಸಹಿತಬಂದೆಂನನವೇಸ್ಯಮಂಹಣಗಿಪಿಸುವೆನೆಂದನೂ ||೬೧||
 ಯೆಂಬೊಡರಸಂಗಿನೋದರರಾವುನಾಲ್ವರುಂ
 ಟಿಂದುವರೆಗಿಂನುನೀಸಹಿತೈವರಾದೆವಿದ
 ರಿಂಟಹೊದರುಕನಮಸಾಧ್ಯೆಮಪ್ಪುದೆನೆನೆಗೆಧಮೇಜನವರಮುವನೂ |
 ನಿಂದುಮಾಡಿಸುವಭಾರಕನಸುರಹರನಾಮು
 ಕುಂದನಂಕಾಣ್ಬುದುಳ್ಳೊಡೆತಂನಕೂಡೆನೀ
 ಬಂದುನೇವಿವುದೆನಲ್ವುಕುಶಿಗಿನಯದಿಂದಾಭೂಪನಿಂತೆಂದನೂ ||೬೨||

this horse; alas! you have done me wrong; from Krishna's servants would I ought withhold?—My life in battle he preserved and spared,—the son of Karna! What shall I say to this?

63. Had not this Vrishakétu today in battle saved me, alas! my life had passed in vain⁴²! Now I shall see the beloved of Lakshmi's bosom, who, as chief of all the Yádavas, among you takes his pastime. O Bhíma, for your kindness, with the female flock⁴³ I come, and my all to Krishna give."

64. Then Bhíma to the king: "Until this day we brothers have been four⁴⁴; henceforth with you we are five; then can the sight of Krishna be impracticable to you? The great sacrifice of the son of Dharma, Krishna himself has undertaken; if you would see Krishna, come with me and worship him." To Bhíma then, with reverence, the king replied:—

42. i. e. I should have died without seeing Krishna, the only thing worth living for.

43. The women of the palace, who

occupy an important place in visits, processions &c.,

44. i. e. four younger brothers of Dharma.

ಅಹುದುನೀನೆಂದುದಮಿರನೆನೂವೋಗದೆ
 ಬಹಿರಂಗದಿಂತೆರಳ್ವುದುನೀತಿಯಲ್ಲೆನೋ
 ಳ್ಹಹನೀವೆಯಂಪುರದೊಳ್ಳೊಂದೆರಡುದಿವಸಂಗಲ್ಲದುಕೈಕೊಂಡುಬಲ್ಲಳಾ |
 ಬಹುವಸ್ತುಚಯಸಹಿತಪಡೆವೆರನಿನಿನೊಡನೆ
 ಬಹೆನೆನನೊಡಗೊಂಡುಮುದದಿಂಪೊಪಂತನು
 ಗ್ರಹಿಸೆಂದವಂಬೊಡಿಕೊಳ್ಳಲೊಪ್ಪಿದಂಕೀಚಕಾಂತಕಂಸಂತಸದೊಳ್ಳೊ ||೬-೨೯||
 ತರಿಸಿಕೊಳ್ಳುವಿದಹಯಮಂಸುವೀಗನವತಡೊ
 ಳ್ಳರಿಸಿಬಳ್ಳಕನಿಲಜಂಹೈಡಂಬಿಕನಜ
 ರ್ವರಸಿಭದ್ರಾವತಿಗಿಬರಲಾನೃಪಂಪೊಳ್ಳಲಸಿಂಗರಿಸಿಮೇಣಿನರನೂ |
 ಅರಸಿಯರಗಡೊಡೊಳ್ಳದಿಗೊಂಡುಮನೆಯೊಳ್ಳಾ
 ದರಿಸಿದಿವಸತ್ರಯಂತಡದೊಡನೆಮಂತ್ರಿಯಂ
 ಕರಸಿರಾಜ್ಯದಭಾರಮಂಪೊರಸಿಹಸ್ತಿನಾಪುರಕೈದಲನುವಾದನೂ ||೬-೩೦||
 ತೀವಿದೇನಿವಿಳಭಂಡಾರಮಂತೆಗಸಿನಾ
 ನಾವಸ್ತುನಿಜಯಮಂಪೊರಿಸಿಸಮಸ್ತನೇ
 ನಾವಿತತಿಸಹಿತಾಹಯಂಸಹಿತಸುತನಡೊದರಬಂಧುವಗೇಸಹಿತಾ |
 ಅವಸುಮತೀವಲ್ಲಭಂಪುಭಾವತಿಯೆಂಬ
 ದೇವಿಸಹಿತಗಣಿತವಧೂಜಾಲಸಹಿತಭ
 ದ್ರಾವತಿಯುಪುರಜನಂಸಹಿತಪೊರಮಟ್ಟನೊಲವಿಂಭೀಮನೇನನೊಡನೇ ||೬-೩೧||

65. "Yes, your word I can't transgress⁴⁵; but 'tis not right that you depart from the suburb without entering our city. One or two days abide within the city and receive my service; then with vast treasures, I with my army, will accompany you; be pleased to take me with you, and depart in love." Thus the king besought; and Bhīma gladly gave assent.

66. Bringing the conquered horse, they placed it in possession of Suvēga. Then Bhīma, with Karna's son and Méghanáda, came to Bhadrávatī. The king adorned the city, and then with his host of queens went out to meet them, entertained them in his palace, three days delayed them; then calling his minister, laid on him the burden of the state, and prepared himself to go to Hastinápura.

67. All the well-filled treasures he opened, laded a vast heap of various wealth, and, with all his army's hosts, with all his

45. i. e. I shall do as you wish, with the utmost readiness.

యేల్లరుంపొరమట్టుబల్లకానృపంరమా
 వల్లభనదరుకనకమాతేయంకరేయలవ
 ధేల్లనానిల్లరదోదిబదుకనాగినువరాచేందుజండిగొల్లలూ ।
 పుల్లనాభనిగనవఁస్వమోప్పిగువడివ
 ఇల్లదిరబారదేందాకేయంబుల్పినిం
 నిల్లదందణవనేరిసిమత్తేమారుతియోడనేపయణకనువాదనూ ||౬౮||
 పట్టుణదోలూరుమిల్లెనిసితంసోడనేపొర
 మట్టుదబిల్లప్రజ్జెగళివరంనడనేదినం
 దట్టుదల్లదేమాణదంనేగంధమఁజంగిరణజకారియవనూ ।
 ముట్టుసదిరల్పారదేందామహీశ్వరన
 బట్టుగావల్లెకనఁజమేళునాదరం
 కౌట్టునిందల్లినిల్లదేబుందుభిమసేనంపొక్కనిభపురియనూ ||౬౯||
 నుతవసంతాగమవనీజ్ఞరిపమలయమా
 రుతనువనస్థళిదినుళివంకేవనజం
 ష్టిచనాస్థానమంపొక్కరసంకండుపాదపల్లవకేరగలూ ।

sons, brothers, relatives, with his crowned queen Prabhávati, with his countless multitude of women, and with the people of Bhadrávati,—the beloved lord of earth gladly set out with Bhíma.

68. When all had gone, the king called his mother to visit the beloved of Lakshmi; “I wont go,” she obstinately refused; “if I’m not here, who will take care of all this property?” “In offering my *all* to Krishna, she can’t be absent;” saying which, the king, without delay, constrained her to enter a palankeen, and then again joined Bhíma, ready for the journey.

69. “All the people have set out with me, so that there is scarcely any one left in the city; to bring on these cannot but take up many days; so long I must not keep from Dharmaráya this business of state:” thus reflecting, Bhíma gave Vrishakétu and Méghanáda for the king’s defence whilst in the way: and without resting came and entered Hastinápura.

70. As the south wind coming from the woody realms foretells the approach of pleasing Spring⁴⁶, the Son of the wind entered

46. The first breezes of spring blow over the southern part of the western ghauts;

ಅತಿಶಯದಬ್ರೀತಿಯಿಂತೆಗದುಬೀಯುಪ್ಪುಳು
 ಸುತಜಹೈದಿಂಬಿಗಲೆಲ್ಲಿನೀಂಪೋದನಂ
 ಗತರೋಜಿಂತೈನಿನಭಾಚೆಗಲ್ಲುಲಾತುರಗವಿಷಯಮೊಲೈಂದನೂ ||೨೦||
 ಯೆನಲವನಿವತಿಗೆಬಿನ್ನೈಸಿದಂವವರಾನ
 ತನಯನಲ್ಲಿಂದಭದ್ರಾವತಿಗೆನಡೆದುದೆಂ
 ವಿನುತಹಯರತ್ನಮಂಪಿಡಿದುದಂಮುಂಕೊಂಡುನೇನೆಯಂನವಿಬಡಿದುಡಾ |
 ಅನುವರದೊಳ್ಳಹಿತನಂಜಡಿದುದಂಬಲಕವಂ
 ತನಗೆರಗಿಸುಡಿದುದಂತಂನನನ ಸ್ವಾಮಂ
 ದನುಜಾರಿಗೀಯಲ್ಪುದುರೆನಿರಸಿಹೈಡೆಂಬಿಕನ ಜರೊಡನಿಬಹುದನೂ ||೨೧||
 ಕೇಳಿವೃದನುತ್ಸವದೊಳ್ಳನುಜನಂತಕ್ಕೈಸಿ
 ಬೀಳ್ಕೊಡಲರಸಿಯೆರತಂದದಾರತೆಗಲ್ಗನಿ
 ವಾಲ್ಮಗಲ್ಗನಡಗರದೊಳ್ಳರಮನಿಗೆಬಂದುಪಾಂಚಾಲೈಗಸಂಗತಿಯೆನೂ |

the king's council hall, saw the king, and fell at his bud-like feet. With warmest love the king took, and embracing him, said, "Vrishakétu and Méghanáda where are they? Your errand, how has that fared? Your promise cannot fail, you know—about the horse⁴⁷?

71. Then Bhíma informed the king how they had gone thence to Bhadrávatī; how they had seized the splendid horse; how they had destroyed the opposing hosts; how they had beaten the foe in battle; how he had then prostrated himself to him, and what he said; and how, with the horse, he was now coming with Méghanáda and Vrishakétu to give his all to Krishna.

72. Hearing this, the king in ecstasy embraced his brother, and gave him leave⁴⁸. Thence, with the evil-eye-averting wave-lamps of the female multitude⁴⁹, he came to the palace, and related to Panchálè⁵⁰ the circumstances; then to the abode of

which is said to be covered with sandal wood trees. In another part of the poem the wind is said thus to become fragrant; and the numerous serpents that inhabit sandal trees and live on air, are said to devour so much of it as to be the cause of its gentleness.

47. The king speaks ironically, suppo-

sing that Bhíma, notwithstanding his assurances of success, had alone survived.

48. To go to his house.

49. Lamps carried by females, and waved in procession, are supposed to nullify the pernicious effects of the looks of persons maliciously disposed.

50. See p. 27, n. 70.

బేల్లమురహరనమందిరకేనదేతండునిజ
 భాల్లమంజరణదోల్ల జితంమయేనిజయ
 బేల్లగియనోలచియల్మేమనిసిదనాతనంచేరపురలక్ష్మీకనూ ||౭౬||
 జతుధఃగుంధి సంపూణాం—అంతుగుంధి రక్కం చద్యం గంఠక్యం మంగళం||

పదనే సుంధి.

సూజనే. ధర్మజయ్యోవసనాశ్చననిదిగోఁడునపు
 ధర్మదేశస్థస్య సంద్యా రకిగేకళుహవర
 ధర్మంగళంకేల్ల నోలవిందనతబాదరాయణమునిశ్చరనోల్ల||

పద్యం.

తత్సంగతియనాలిసినేమేమిశ్చరమ
 రుతుత్తనమనేగేబిల్లొట్టనోలవింభత్త
 వత్సలంజుళితలరవాల్లలాయుధిష్ఠిరసమనేగేబందూ |
 త్వత్సమీపదనేవీగోగుగంథంశగం
 పత్సహితలాయననాశ్చధరణీంద్రన
 త్యుత్సవదోల్మేతందనిదేనిమచట్టణబహిఃప్రదేశదోల్మేందరూ ||౭౭||

Krishna, placed his forehead on Krishna's feet, and told him their great victory; and Vishnu of Dévapura shewed him great respect.

CHAPTER V.

Contents. Dharmarāya in regal state goes out to meet Youvanāshwa; sends Krishna to Dwāraka; and hears with delight from the celebrated Vēda Vyāsa, the lord of Munis, the chief rules of duty.

Verse 1. Hear, O lord of earth, the further history! The lover of his worshippers¹ affectionately dismissed Bhīma to his house.—Afterwards, the king's spies came to the sovereign Dharmarāya's palace, and announced, "For your immediate service, the monarch Youvanāshwa, with all his wealth, in highest joy, has this moment arrived at the skirts of your city."

1. Krishna.

ಉಚಿತಮಂತೆಗದವಗೀತ್ಪುಬ್ಬಕನುಜಮಂ
 ಶ್ರೀಚಮೂಪನಾವಂತಗುರುಪುರೋಹಿತನುಭಟ
 ನಿಜಯಮಂಕರೇಕೊಂಡಸುರಾರಿಸಹಿತವಿಲ್ಲಚತುರಂಗಸೈನ್ಯದೊಡನೆ |
 ಅಜಲನಿಭದಿಭದಮೇಲಡರಿಸಿಂಗರದಗುರು
 ಕುಚೆಯರರಸಿಯಕೂಡಬರಲಿಗುದಿತೋರಣದ
 ರಚನೆಯೆರೆಯಲಿಪುರದೊಳ್ಳೆನುತಪೊರಮಟ್ಟನವನಿವನೊಸಗೆವರೆಮಸಗಲೂ || ೮ ||
 ಸಿಂಗರದೊಳ್ಳಾಹಸ್ತಿನಾವತಿಯೊಳ್ಳದೇಜನ
 ಜಂಗುಳಮಹೀಪಾಲನೊಡನೆಪೊರಮಟ್ಟಬಿಲ್ಲ
 ಕಂಗನೆಯರಾದ್ರಪದಸುತೆಯಪೊನ್ನಂದಣದಕೂಡೆಂದಣಿಸಿಬರಲೂ |
 ಮಂಗಲ್ವಾನ್ವದಿಂದಲಿವಭೇರಿಗಲ್ಲನಾ
 ದಂಗಲ್ವೆದಿದವಪ್ಪದಿಕ್ಕಾಲಕರಪಟ್ಟ
 ಣಂಗಲ್ವೆಪಾಂಡವರಪುರದಸಂಭ್ರಮವನ್ನೆಚ್ಚರಿಸಿನಾಚಿಸುವಂತಿರೇ || ೯ ||
 ಭದ್ರಗಜಕಂಠರದೊಳ್ಳರಸನೆಸದಿದಕಾಲ
 ಸದ್ರತ್ನಭೂಪಣಂಗಲ್ವಕಾಂತಿಯಿಮ್ಮೂಡ
 ಣದ್ರಿಯೊಳ್ಳೊಳ್ಳಗುವೆಳ್ಳೆನೇಸರೆನೆಬಿಲ್ಲಕಿದಿಗೊಂಬಹವೇವನೆಕಂಡೂ |
 ಭದ್ರಾವತೀತ್ವರನೆನಿವಯೌವನಾತ್ಮಂಜ
 ಗದ್ರಾಜನಾದಪಾಂಡವನೆಡೆಗೆಬಂದಂಮ
 ಹದ್ರಾಗದಿಂತನೆಗೆಭೀಮನಭಿಮುಖಮಾಗಬರಲಾತನೊಡನೆನಗುತಾ || ೧೦ ||

2. Having given them a reward, he called his brothers, ministers, generals, tributary princes, preceptors, priests, and the warrior host, and mounted on an elephant huge as a mountain, commanded "let the well arrayed females come along with the queen, let the festoons of tender shoots glisten in the city;" and set out in splendid pomp with Krishna and the entire army.

3. When the thronging multitudes of Hastinápura, arrayed in their ornaments, set out with the king, the females came crowding along with the golden palankeen of Droupadi; and the sound of the large drums sending forth their pleasing note, announced the joy of the city of the Pándus to the cities of the eight quarters' regents, and put them to the blush.

4. Like the rising sun shining on the eastern mountain's top, with the lustre of his brilliant jewelled ornaments the king shone on the neck of his lofty elephant. Seeing his joy in meeting him, Youvanáshwa, lord of Bhadrávatí, approached the Pándu sovereign of the universe, smiling on Bhíma, who came forward with the greatest affection to meet him.

ವಾಯುಸುತನೊಡನೆತಾನಿದೇವಲೋಕಗಾಗಿಬ
ಪ್ಪಾಯೌವನಾಕೃತನಂಕಂಡಿಭವಿನಿೃದುದಿನಿಂ
ದಾಯುಧಿಸ್ಥಿರನಾಗಿಖೇಲಾದಾಣಕೆಮನಿತ್ತೆರಗಾಕೈಮುಗಿಯಲೂ |
ಪ್ರೀಯಮಿಗಲಾತನಂತೆಗದುತಕ್ಕೈಸಿಮಾ
ಬ್ರೇಯುಭೀಮಾಜುತನರಸಮವೆನಗಿನೀನದರಿ
ನೀಯೋದವೇಂದ್ರನಂಭಾವಿನಂದರಸಂಮುಕುಂದನಂತೋರಿನದನೂ ||೨೪||
ಬಳ್ಳಕವಂಕಂಡನುತ್ಪಲದಳಕಾಭ್ಯಮಕೋ
ಮಲತರಕರೀರನಂನವರತ್ನಮಕುಟಕುಂ
ಡಲಕನಕೇಯೋರಹಾರನಂಪ್ರಕಟಕಟಗೂತ್ರಮಣಿಮಂಜೀರನಾ |
ವಿಲಸಿತಶ್ರೀವತ್ಸಕೌಸ್ತುಭಕುಭೋರನಂ
ಲಲಿತಪೀತಾಂಬರೋಜ್ವಲದಲಂಕಾರನಂ
ಜಲಜಗಮಚರಣಯುಗಮೋಹನಾಕಾರನಂಲಕ್ಷ್ಮೀಮನೋಹರನನೂ ||೨೫||
ಅಚ್ಚುತನಮಂಗಲಶ್ರೀಮೂರ್ತಿಕಣ್ಣಾನವ
ನೊಜ್ಜಿತಂಗೊಲಲೇಲೈಯೋವುಳಕದೊಲೈಮೈ
ಪಿಚ್ಚೆದಡಿಹರುಪದಿಂದಜಭವಸುರೇದ್ರಮುನಿಮುಖ್ಯಗೇಗೋಳಕರಿಗದಾ |

5. Dharmarāya seeing Youvanāshwa approaching him in company with Bhīma, alighted from his elephant, and stood ; and when the king presented at his feet every kind of offering, prostrated himself, and then stood with joined hands, he with great affection took and embraced him, saying, " You are to me as Bhīma, Arjun, Nakula, and Sahadéva ; therefore know the lord of the Yādavas ; " and the king pointed out Krishna.

6. Then he saw Him whose delicate body is of the deep blue lily's hue; who is decked with a crown of the nine precious stones, ear-pendants, golden armlets², and necklace; who wears the outer girdle, and anklets of gems; whose breast is beautiful with the lovely Shrivatsa³, and the Koustubha jewel; resplendently adorned with the charming yellow robes; by his lotus-feet the form of fascination; the delight of Lakshmi.

7. The pure and illustrious form of the Immutable fascinating his eyes and mind, the king, in swelling ecstasy with hair erect, exclaimed, "I have seen him who is truth,

2. A badge of distinction, worn only by those who have proved themselves heroes in battle.

3. A peculiar mark of hair on the breast of Vishnu.

ಸಜ್ಜೆ ದಾನಂದಮಯನಕಂಡೆನಿದುಜಗದೊ
 ಲ್ಲಜ್ಜೆಯೆಲಾನರಗೇನುತಾನ್ವಪಾಲಕಂ
 ಪೆಜ್ಜೆ ನಸುರಾಂತಕನವದಕೆಪೊಸುನುನಿಯೊಳ್ಳೆನಿವಮಕುಟದನೊಸಲನೊ ||೨||
 ಕಮಲದಳನಯನಾಳ್ವಯಮಥನಕೆಸಲಯೋ
 ಕಮಚರಣಾಕೀಕಪತಿಸೇವ್ಯಕುಜಹರಕೂಮ್
 ಸಮಸತ್ಕಪೋಲಕೇಯೂರಧರಕೈರವಶ್ಯಾಮಕೋಕನದಗೃಹಯಾ |
 ರಮಣಾಕೌಸ್ತುಭಕೋಭಕಂಖಚಕ್ರಗದಾಬ್ಜ
 ವಿಮಲತರಕಸ್ತೂರಿಕಾಶಿಲಕಕಾವುದೆಂ
 ದಮಿತೃಪ್ರಭಾಮೂರ್ತಿಯಂತುತಿಸಲಾತನಹರಿನೆಗಪಿದಂಕೃಪೆಯೊಳ್ಳೊ ||೩||
 ಯೆದ್ದಾನೃಪಂಕೃತಾಂಜಲಿಪುಟಾವನತನಾ
 ಗದ್ದಾಗಭೀಮನಂನೋಡಿವಿಷಯಂಗಳಂ
 ಗೆದ್ದನಿಮಲತಪಸ್ವಿಗೃಹಿಣಿಲಹೃದಯಮಧ್ಯಪಂಕೇಜಾತದಾ |

wisdom, and joy, unseen by Bramha, Shiva, Indra, and the greatest Munis! Is not this a wonder in the world to men?" and placed his forehead, adorned with a brilliant crown of burnished gold, on Krishna's feet.

8. O Lotus-eyed! Slayer of Kálíya⁴! Bud-footed! Served by the monkey king⁵! Destroyer of the trees⁶! Whose beautiful cheeks resemble the turtle⁷! Wearer of the armlets! Blue-lily-hued! Lord of her who dwells in the lotus⁸! Radiant with the Koustubha jewel! Holding the conch, discus, mace, and lotus! Having the pure musk-mark⁹! Preserve me!" Thus he lauded the infinitely glorious Form; and Krishna graciously up-raised him.

9. The king rose, and bowing his head, with joined hands, looking at Bhíma, "Who of all these is Arjun, who in battle appoints to drive the horses of his chariot¹⁰ him whom the world knows as the Form of wisdom who shines on the lotus-throne

4. A serpent slain by Krishna.

5. In the Rama-incarnation he was assisted by an immense army of monkeys with Sugriva at their head, in the conquest of Lanka, and recovery of Sita.

6. By the curse of Nárada, Nalakuvara and Manigríva, two sons of Kubéra, were turned into trees. The trees being torn down by Krishna when a child, the curse was thus removed.

The expression may mean also Destroyer of the wicked.

7. Like the back of the turtle in smoothness.

8. Lakshmi.

9. see p. 26, n. 65. This verse consists chiefly of epithets of Krishna, arranged so as to present the letter k and its vowel-combinations in their order, ka, ká, &c.

10. see p. 74, n. 41.

ಗದ್ಗುಗೈಯೊಳ್ಳೆನೆವಚಿದ್ರೂಪನಂಜಗವಯೆ
 ದೊಡ್ಡೆಯೊಳ್ ಕೂಡಿಶೇಗು=ದುರೆಯಂಪೊಡೆವುದಂ
 ಪೊದ್ದಿಸಿದಪಾರ್ಥ=ನಾರಿದರೊಳ್ಳೆನಲಜು=ನಂಬದಾತನಂಕಂಡನೂ ||೯||
 ಗುಣದೊಳ್ಳಾಯ್ತವನಾತ್ಮಕ್ಷಿತವನೇರಾಗಳು
 ಗುಣವಮೊಗಮಂನೋಡಿನೀನಲತಿಳಿಯಲ್ವಿ
 ಗುಣಂಗಳೊಂದದಘನತ್ವತಿಶೋಮಣಿಯನಿಳೆಯರಿಯೆನಿಜಭಕ್ತಿಯೆಂಬಾ |
 ಗುಣದಿಂದಬಂಧಿಸಿದಕೋವಿದನದೇಂಬಯಲ
 ಗುಣವಿದ=ರಕಟಮೋಗಾಗಳೈಂದುನರನನ
 ದ್ಗುಣವನು ಶೇಕೊಂಡಾಡಿಬಳ್ಳಕನಹದೇವನಕುಲಾದ್ಯರಂಮಂನಿಸಿದನೂ ||೧೦||
 ಬಳ್ಳಕಹೊಳ್ಳಹೊಳ್ಳವಮಿಂಚಿನಗೊಂಚಲೆತ್ತಲುಂ
 ಬಳ್ಳಸಿಕಂಗೊಳ್ಳಗುಣಕರಲಡಿಗಡಿಗಿಳುಡಿಳುಡಿಸಿ
 ಮೊಳ್ಳಗುವನಿತಾಭ್ರಮಂಕುಲಗಿರಿತಟಪ್ರದೇಶಕಸಾಚು=ವನಿಲನಂತೇ |
 ಲಲಿತಕನಕಾಭರಣಗಳಕಾಂತಿಯಿಂಸುಗತಿ
 ಸುಲಿವಹೊಂಗೆಜ್ಜೆಗಳರಭಸದಿಂದೆನೆವನಿ
 ಶ್ರುಲವಾಜಿಯಂಸುವೇಗಂತಂದುನಿಲಿಸಿದಂಧಮ=ಜನಸಂಮುಖದೊಳ್ಳೂ ||೧೧||

of the spotless hearts of the holy saints who have overcome all human passions?" he asked, and Arjun came forward and saw him.

10. The monarch Youvanáshwa with reverence prostrated himself, and, looking on the face of Arjun, thus extolled his excellencies: "Are not you known throughout the world as the wise one who has bound with the cord of true devotion the head-jewel of the renowned véda that is free from the three qualities¹¹? Alas! how superficial is the excellence of the Yogis¹²!" Then he respectfully saluted Nakula, Sahadéva, and the rest.

11. Then, like the Wind driving to the lofty mountain's foot a fleecy cloud that, encompassed by clusters of flashing lightnings, fascinates the eye, and, thundering at intervals, loudly sounds,—Suvéga brought to Dharmaráya's presence the pure white horse charming with the radiance of magnificent golden ornaments, and the loud pealing of the golden bells¹³ rung by its lofty step.

11. The three qualities are goodness, passion, and darkness. These are found in the vedas; the védánta treats of him who is free from these qualities, Vishnu; who is therefore called the head-jewel of the védánta.

12. Yógis are the most virtuous, and chief of all the devout: but their piety is not to be compared with Arjun's.

13. Small bells fastened to the trap-pings.

ತುರಗಮೇಧಂಗೆಯ್ಯದೊಂದಿನಿಸುಕುಂದೆನ
 ಶಿರದಮೇಲಿದೆತಾನಿದಂತಾಳಲಾರೇನೀಂಪರಿ
 ಹರಿವುದೆಂದುನಿಜಕೀರ್ತಿಹಯರೂಪದಿಂಭೂಪನಂಪೇಡಿಕೊಳ್ಳಲೂ |
 ಪೊರಗೆಬಂದವೋಲೇಕಕನಾದನಿತತ್ವದಿಂ
 ಪರಿಶೋಭಿಸುವಕುಭ್ರವಾಜಿಯಂಕಾಣುತ
 ಚ್ಚರಿವಟ್ಟುಗಕಲಜನಮೈತಂದುನೋಡುತಿದುಡುಬಳ್ಳನಿದನೆಮೊಳೂ ||೧೬||
 ಕೊಂಡುಬಂದಾಹಯವನೊಪ್ಪಿಸಿಯುಧಿಷ್ಟಿರನ
 ಕಂಡಂಸುವೇಗನತಿಭಕ್ತಿಯಿಂದೆರಗದಂ
 ಪುಂಡರೀಕಾಕ್ಷಂಗೆಬಳ್ಳಕಜುನಾದಿಗಲ್ಗುಚಿತದಿಂದನಿದನೂ |
 ಭಂದಿಪೇರೆತ್ತೊಂಟಿಗಲ್ಗಮೇಲೆತಂದವಿಳ
 ಭಂಡಾರಮಂಕರಿರಥಾತ್ಮಮಂನಾರಿಯರ
 ತಂಡಮಂಗೋಮಹಿಷಿಮೊದಲಾದವಸ್ತುಗಲ್ಗನಾಕ್ಷಣದೊಳ್ಳೊಪ್ಪಿಸಿದನೂ ||೧೭||
 ಮೇಲೆಪರಿಶೋದದಿಂದಾಯೌವನಾತ್ಮಭೂ
 ಪಾಲಕಂತನಸವಸ್ವಮಂತಂದುಲಕ್ಷ್ಮೀ
 ಲೋಲನಂಘ್ರಿಗೊಪ್ಪಿಸಿದಬಳ್ಳಕವನೊಡನೆಬಂದಿಹಸಮಸ್ತಜನರೂ |

12. As though the king's fame¹⁴ in equine form came near and besought him, "One slight stain—not having performed the horse-sacrifice—rests upon my head; this I can't endure; you must remove it,"—the pure white horse shone lustrous with the jet of its single ear. Seeing which, the multitude astonished, came near; and, surrounding it on every side, stood gazing.

13. Suvéga brought the horse, presented it, and saw Dharmarāya; with deepest reverence prostrated himself to Krishna, and becomingly saluted Arjun and the rest; presenting at the same time all the treasure they had brought on waggons, oxen, and camels; also elephants, chariots, horses, the female flock, cows, buffaloes, and other offerings.

14. After this, when the sovereign Youvanāshwa had, in high delight, brought and presented his all at the feet of the beloved of Lakshmi, all the people who had accompanied him sported¹⁵ themselves in the ambrosial sea of waves of diffusive

14. See p. 12, n. 23.

15. As people do in bathing in the sea.

ನೀಲಮೇಘಶ್ಯಾಮಲನಕೋಮಲಾಂಗದವಿ
 ಕಾಲತರಲಾವರ್ಣ್ಯಲಹರಿಯಗುಛಾಂಬುಧಿಯೊ
 ಶೈಲಾಲಾಡುತ್ತಿದೇವರಡಿಗಡಿಗೆವಂದಿಸಿನುತಿಸಿಜಯಜಯನಿನಾದದಿಂದಾ ||೧೪||
 ಇತ್ತಲಾಯೌವನಾತ್ಮನರಾಣೀಕಾಣಿಕೆಯ
 ನಿತ್ತುಕುಂತಿಗೆನಮಿಸಿಬಲ್ಲಕಪಾಂಜಾಲಭೂ
 ಭೃತ್ತನುಜೆಯರಚರಣನೀಮೆಗಾನತಲ್ಲಾಗಲವಲ್ಲಕಚಭರಮೆಸದುಡೂ |
 ವೊತ್ತಿದಿದನಂಜೆಗೆಂಪಿನಮೇಲೆಕವಿದಬ
 ಲ್ಲತ್ತಲೆಯೊಕ್ಕೋಣಾರಿತಟಕಿಲ್ಲವಕಾಮುಗಾಲ
 ಮೊತ್ತಮೊಕ್ಕಮಲಕೆರಸುವಲ್ಲಕುಲಮೊತ್ತಲಿಗೊಂಬಂಡದೇಬಹಿರೆಯೊಪ್ಪೇಶೈನೇ ||೧೫||
 ದೈವದಮಂಜಿಪ್ಪುಕೆಂದಾವರೆಯಚೆಲ್ವಿಸುವಿ
 ಕೇವಮುನೋಡಲುಸಮೀಪಮಂಸಾದರ್ಪಿ
 ಯೊಡವಕರಬಿಂಬಮೆನಲಾಪ್ರಭಾವತಿಯಮೊಗಮಂಘ್ರದೇಕದೊಶೈಪಿರೆ |
 ಭೂಪೂಂಚಲಿಸೆಮಣಿದೆತ್ತಿಬಿಗಿಯಪ್ಪಿಸಂ
 ತೋಪದಿಂದವಲ್ಲನುಪಚರಿಸಿತಿರುಗಿದಳುಖಿಳ
 ಯೋಷಿಜನದೊಡನತವಿಲಾಸದಿಂದೌಪದಿಸುಭದ್ರಾದಿಸತಿಯರೊಡನೇ ||೧೬||

beauty of the dark-cloud-complexioned's¹⁶ elegant form ; at intervals prostrating themselves, and praising him with shouts of " victory ! victory !"

15. Here, after the queen of Youvanáshwa had presented her offering, and made obeisance to Kunti, bowing at the feet of Droupadi, her hair luxuriant shone. Say ! Is this the thick darkness falling upon the evening's deep crimson glow ? Is it the mass of black watery clouds descending to the Crimson mountain's foot ? Is it the swarm of bees lighting upon the lotus ? Or is it the peacock sitting upon a branch of tender shoots ?

16 As though the orb of the nectar-rayed, laying aside enmity, were approaching to behold the red lotus' distinguished beauty, the face of Prabhávatí appeared beautiful at the feet of Droupadi ; who, (her ornaments shaking,) stooped, upraised, warmly embraced, gladly and politely received her, and joyfully returned with Subhadre and the other queens, attended by all the females.

ಕೌರವಹಿತರಸಂಬಳಕರಜತಗಿರಿಯಂತೆ
 ಗೌರಾಂಗದಿಂದಕಂಗೊಳ್ಳಿಸುವತುಂಗಮದ
 ಸಾರಂಭಮಂನೋಡಿಬಿಗಿಯೆಪ್ಪಿಮುಂಡಾಡಿದೈದಿಂಬಿಕನೇಜರನೂ |
 ಗೌರವಮಿಗೆಯೌವನಾತ್ವಭೂಪಾಲನಂ
 ಪಾರುಪದೊಳ್ಳುಪಚರಿಸಿತಂದನಿಭಪುರಿಗವಿಳ
 ಪಾರಜನಪರಿಜನದರಥನಾಗವಾಜಿಗಳಸಂದನೆಯಸಂಭ್ರಮದೊಳ್ಳೂ ||೧೬||
 ಭೂವಲ್ಲಭಂಮುದದೊಳ್ಳಾಯೌವನಾತ್ವನಂ
 ಭಾವಿಸಿದಬಳಿಕಪಕ್ಷದ್ವಯಂಹರಿಹಸ್ತಿ
 ನಾವತಿಯೊಳ್ಳುದೇನಪ್ರವರನೊಳ್ಳಂತೆಂದನೀಚೈತ್ರಮಾಸಂವೋದುದೂ |
 ಈವೇಳೆಗಧ್ವರದಸಮಯಮನುಪಕ್ರಮಿಸ
 ಲಾವಿರಲ್ಪಂನೊಂದುತಿಂಗಳಿವ್ವುದುಮುಂದೆ
 ನೀವುಕರೆಸಿದೊಡೆಬಂದವೆಂದಿಗೊದವಿದಸಮಸ್ತ ವಸ್ತುಗಳಕೊಂಡು ||೧೭||
 ರಾಯನೀಕರೆಸಿದೊಡೆನಿನಮಹದಧ್ವರನ
 ಹಾಯಕನಮಸ್ತ ವಸ್ತು ವನವಿಳಯಾದವನಿ
 ಕಾಯಮಂಕೂಡಿಕೊಂಡೈತಪ್ಪಿವನೆಗಂಸುಯಿಧಾನದಿಂದಹಯವನೂ |

17. With Krishna, the king then saw the lofty bearing of the horse, which by its body white as the Silver mountain fascinated the eyes,—warmly embraced and kissed Méghanáda and Vrishakétu, treated as an equal, with the highest honours, the monarch Youvanáshwa; and, with the pomp of all the crowding citizens, retinue, chariots, elephants, and horses, conducted him to Hastinápura.

18. When the lord of earth had affectionately entertained Youvanáshwa, Krishna remained a month in Hastinávati, and then addressed the excellent king: “This month Chaitra is now past; to commence the season for sacrifice it will be necessary for me to remain eleven months¹⁷; hereafter if you call me I will come, and bring with me whatever I may have ready at that time¹⁸.

19. The lotus-eyed having said, “O king, if you call me I will come to aid your great sacrifice, and bring with me all things needful, and the whole race of Yádavas; in the meantime do

17. The horse-sacrifice can be commenced only in the month Chaitra, the first month of the Hindoo year. Krishna could not be so long absent from his kingdom.

18. A polite mode of expressing his intention to make and bring large preparations.

ಈಯೌವನಾತ್ಯಭೂಪತಿಸಹಿತಗಾವುಚೆಂ
 ದಾಯುಧಿಷ್ಠಿರಮುಖರನಂದುಬೀಳ್ತೊಂದುಕಮ
 ಲಾಯತಾಜ್ಜಂಜುಧುಕೃತ್ಯದಿಂದಾವ್ರರಕೆಯಪುರಕೆಬಿಜಯಂಗೈದನೂ ||೯೯||
 ಇತ್ತಲವನಿಪನಗುರಹರನಕ್ಕಳುಹಿದಚಿಂತೆ
 ಗಿತ್ತುನಿಜಬುದ್ಧಿಯಂಮುಂದರಿಯದಿರೆಬಿಂದು
 ಮತ್ತೆವೇದವ್ಯಾಸಮುನಿತಿರ್ಗುಪಲಮಲಮಂಟಪವನೋಜೆಯೊಳ್ಳಾರಚಿಸೀ |
 ತತ್ತುರಗಮಂನಿಲಿಸಿಬಳ್ಳಕಕಾವಲೈರಥ
 ಮತ್ತಗಜಹಯಪದಾತಿಗಳಸಂದೋಹಮಂ
 ಸುತ್ತಲಂಪುರವಿಸಿಕೇಲ್ದನಾಋಷಿಯೊಲ್ಲರುತ್ತನೃಪತಿಯಕಥೆಯನೂ||೧೦||
 ವಿಧುಕುಲಲಾಮಕ್ಕೇಳ್ಧಮಃಸುತನಾತಪೋ
 ನಿಧಿಗೆಕ್ಕೈಮುಗಿದುಪೆಸಗೊಂಡಂಮರುತ್ತನೃಪ
 ನಧಿಕತರಯಾಗಮನದಾವಋಷಿಮುಖದಿಂದಲಂದುವಿರಚಿಸಿದನದರಾ |
 ವಿದಿಯಂತನಗೆಬೇರ್ಗುವೆನೆಬಾದರಾಯಣಂ
 ಮಧುರೋಕ್ತಿಯಿಂದವನಿಪತಿಗೆವಿಸ್ತರಿಸಿದಂ
 ಬುಧಜನ್ಮ್ರೀತಿಕರಮಾಗಲಾರಾಯನಮಹಾಕ್ರತುವನೀಕ್ರಮದೊಳ್ಳೂ ||೧೧||

you, with the sovereign Youvanāshwa, carefully guard the horse," took leave of the king and the principal persons, and, as a relative¹⁹, departed to Dwāraka.

20. Immediately the king gave up his mind to anxiety for having sent away Krishna, and knew not what to do ; when again came Vēda Vyāsa Muni and directed him. Then with great splendour he erected a beautiful building²⁰, placed the horse in it, appointed a host of chariots, powerful elephants²¹, cavalry, and infantry to guard it ; and then enquired of the rishi the story of king Marutta.

21. Hear, O ornament of the lunar race²² ! When the son of Dharma with joined hands entreated the treasury of devotion to relate to him by what rishi the sovereign Marutta performed the great sacrifice, and the manner of it, Vēda Vyāsa, with sweet speech, and to the delight of the learned, detailed to the king, in the following order, that monarch's great sacrifice.

19. i. e. with the mutual civilities and attentions observed by relatives on parting.

20. A mantapa ; an open building supported on pillars, generally in front of a temple, and used as a resting place for idols before being placed on the cars at

the principal festivals. They are frequently erected as temporary buildings for use on festival occasions.

21. lit. rutting elephants; an expression used to denote elephants of large size and power.

22. Janamējaya.

ಆದೋದನರೇಂದ್ರಕೇಳಾದಿಯುಗದಂದುವಿಮ
 ಲಾದಿತ್ಯವಂಶದೊಶೈರದಂಕ್ಷಾಪ್ತಕುಮೋದ
 ಲಾದವರ್ಧಮೇಕೇಶೀಪ್ರತಾಪಂಗಳಿಂದವರಪರಂಪರೆಯೊಳ್ಳೂ |
 ಮೇದಿನೀಪತಿಕರಂಧಮನೆಂಬವಂಸಕಲ
 ಭೂದೇವಕುಲದೊಳ್ಳುದ್ಧಾಮನೆನಿಪಂಗರಸ
 ನಾದರಿಸಿವರಿಸಿಹಯಮೇಧತಮಂಮಾದಿಸುರಪದವಿಯುಂಪಡದನೂ ||೨೦||
 ಆಕರಂಧಮನಸುತನಾವಿಕ್ತಿಮೆಂಬವನು
 ಧಾಕಾಂತನಾಶನಿಂದುದೈಸಿಮರುತ್ತಂತ್ರಿ
 ಶೋಕವಿಖ್ಯಾತನಾದಂಪಗೆಸಳ್ಳಂಗೆಲೈಡೆಮೊಳ್ಳುಸುವಿಡುತಿರಲೈ |
 ವ್ಯಾಕೇಣೀಜಾತುಬೇಲಂಪುಟ್ಟುತಿಹುದವಂ
 ಬೇಕೆಂದಕಡೆಸಾಧ್ಯಮಾಗಬಹುದೀಧರೆಯು
 ನೇಕಾಧಿಪತ್ಯದಿಂದಾಲ್ಪನಂದಮಲಧರ್ಮದಮೇರೆದಪ್ಪದಂತೇ ||೨೧||
 ರಾಜ್ಯವೈಭವದಿಂದರಂಜಿಸುವಧರೆಯನಾ
 ಮ್ರಾಜ್ಯಾಧಿಪತ್ಯದಮಹಾಧನಂಸುರವಿಪ್ರ
 ಭೋಜ್ಯಮಪ್ಪನೋಲಾನಪ್ರಪಾಲಕಂತುರಗಮೇಧಾಧ್ವರದಮಾಳ್ಕೈಳ್ಳನೀ |

22. Hear, O chief of men! In the first age of the world, in the pure solar race, Ikshváku and others were celebrated for virtue, renown, and high dignity. In their line the lord of earth Karandhama honoured and entreated Angirasa renowned as chief of all the gods of earth²³, (by him) performed a hundred horse-sacrifices, and obtained divine sovereignty²⁴.

23. The son of Karandhama was the lord of earth Avikshi. From him sprung Marutta; who became famous throughout the three worlds. When overcoming his foes, at his breathing an immense army arose, and came obediently whithersoever he wished. He ruled the earth by his single sway, without infringing the bounds of strictest justice.

24. In order that the great wealth of the universal dominion of the earth, gladdened by imperial riches, might be enjoyed by the gods and bramins, the king desired to perform the horse-sacrifice; and in choosing a priest to conduct it, deeming the son of Angirasa most worthy for his²⁵ family, he came to Brahspati²⁶ the priest of the gods, and thus addressed him :—

23. See p. 21, n. 50.

24. The performance of a hundred horse-sacrifices entitles the performer to the

position of Indra, as ruler of the gods.

25. Marutta's.

26. The son of Angirasa.

యాజ్ఞయాజ్ఞనవసరువహంగిరసగుతం
 పూజ్యనేమికాలదవగ్గేంబున్మియదే
 భాజ్యపగ్గజాగ్యనాగిహృత్పాదస్పతియపూరగిబందింతుడనూ ||-౧౪||
 యేలేబృహత్పతిమత్పితామహక్రతుగళ్ళే
 సలేనినతాతనంవరిదన్దనదరింద
 కాలధమమ్మందిదదీనినగ్గేంబు మంమూడినలవనోబులూ |
 బలరపుకనల్లు మానవరమబయాజనం
 పోలేసురగ్గజితమల్లెందుగురువంతడదు
 నిలిసలానృపతిభంగితనాగిబరుతనారదమునిచనంకండనూ ||-౧౫||
 దుగుడదిందానృపనారదంగిరగ్గేనసు
 నగుతిదీనిలేరాయనినగ్గేంబుమానమీసి
 మిగిబృహత్పతితనగ్గేమాదిదవమానమంబేల్లతివిరక్తియిందా |
 నగరమంపూగదరణ్యదోళుగ్రతపదింద
 జగదోళుత్కృష్టపదమంచడవేసికేల్ల
 విగడమనివరనాగభామహిపాలనంసంత్యేసుతింతుడనూ ||-౧౬||
 జనచనినగ్గేజ్జరిచినాదియొల్లంకజా
 నననమాననపుత్రనాదంగిరసనవన
 తనజంబృహత్పతియుమింనోవన్దనంవతన్దనంబుళుకవగ్గే |

25. "Brahspati! My ancestor chose your ancestor to conduct his sacrifices; therefore, according to family usage, you must conduct a sacrifice for me." When he consented, Indra became angry, and hindered him; saying, "to conduct the sacrifices of mortals is pollution, and not fit for gods." As the king was returning dishonoured, he met Nárada Muni.

26. With grief the king prostrated himself to Nárada; who, smiling, asked him, "What's this, O king? you seem distressed." On which the king told him the dishonour Brahspati had done to him; and that, in disgust, he would not again enter the city, but, by severe austerities in the forest, obtain for himself the world's highest lot. Hearing this, the austere and excellent Muni, consoling the king, thus addressed him:—

27. "O king, I'll tell you! In the first age, Angirasa, sprung from the mind of Bramha, had a son, Brahspati, and another, Samvarta. The strife of kindred daily increasing between

ದಿನದಿನಕವಾಯಾದ್ಯಮತ್ಸರಂವಿಚ್ಛಾತಿ
 ಮನಿವಾತೇಯೋಲ್ಪಸುಗೇಯಂಕೋಡದೇಗುರುತಗು
 ಛ್ವನುಜನಂಪೂರಮದಿಗೇಶಾನಿಯೋಲ್ಪೋಗೀಪನಾತನವಧೂತನಾಗೇ ||೮೭||
 ಆತನಂವನಿಸಿದದೇಯಜ್ಞಮಾದಪುಪ್ಪನಿನ
 ಗೀತಕೆಂನೇಕೆನದೇಶಾನಿಗಾಪಟ್ಟಣದೊ
 ಛಾತಪೋನಿಧಿನಿನಕೇಗೋಚರನದಿರೇಪೋಲಂಪೇರ್ಬಗೀಶೋಲ್ಪಗೇ |
 ಝಾತಿಯಾಗದೇವೋನಂಬಿಸುದಿಸಿದೊಡವಿಳ
 ಜಾತಿಗಲ್ಪಲುದುಕೊಂಡೆದೇಯಾಡುತಿಪ್ಪದವ
 ಛಾತನಾಗದೇವಂಕಂಡುತೋತಿದೊಡರುಪೆಂಬಿಡವೇವೋಗಿಂದನೂ ||೮೮||
 ಪೊಕ್ಕಲ್ಪಿಪೊಕ್ಕುಬೆಂಬಿದದೇನೀಂಖರಕಂಡು
 ಸಿಕ್ಕಿದತ್ತಣದೆಂದುಬಯಿದಪಂಪೊಯಿದಪಂ
 ಮುಕ್ಕುಳಿಸಿಮೇಲುಗಲ್ಪದನದೇನಾದೊಡಂಮಾಡುವಂನೀನಿದಕ್ಕೇ |
 ಹೆಕ್ಕುಳಿಸಿಹಿಂಮೆಂಬಿಡಿದೊಡಾರೊಕದರೆಂ
 ನಿಕ್ಕಯಂಪೇಶೆಂದವಂಕೇಶೊಡೆನ್ನದಿ
 ರಕ್ಕಿನಾರದನರುಪತಾಕಿಚ್ಚೆನೊಳ್ಳಿದ್ವನಿಂದುಗುಪೋಗಿಂದನೂ ||೮೯||

them, Brahaspati turned out his younger brother without giving him his share of the property. On which he became an ascetic, and went to Kási, where he now resides.

28. If you make choice of him the sacrifice will be performed; why further thought? Proceed to Kási. Should you not see that Treasury of devotion in the city, if you throw in the large city-gate a wounded corpse²⁷, all classes will walk over it; when he, a sanyási, sees it, he will turn aside. Knowing him by this, follow him closely.

29. When he sees you following closely, entering where he enters,—wondering whence he has been discovered, he will abuse, and beat, gather saliva, and spit upon you, and more than this he will perhaps do. If you are glad at this, and do not shrink, he will ask, “Who told you where I was? Say!” Then put me forward, and say, ‘Nárada told me, and threw himself into the fire²⁸.’ Go?”

27. Or, a dead body that has been beaten. As it is improbable that any persons would walk over a dead human body, the poet is supposed to mean by this expression, the husk of rice; which has been

beaten, and resembles a corpse in being a mere cast off covering of the grain. Sanyásis carefully avoid treading upon it.

28. This falsehood is told lest Samvarta should curse him.

ನಾರದಂತಂನೋಳುರುಪದಬುದ್ಧಿಯಂಕೇಳ್ವ
 ಭೂರಮಣನಲ್ಲಿಂದಬೀಳ್ತೊಂದುಕೆಮೌಳ
 ತಾರಕಬ್ರಹ್ಮೋಪದೇಶದಿಂದ್ರಾಣಿಗಗ್ಗತ್ತನಾಯುಜ್ಯಮಿವಾ |
 ಭೂರಿದುರಿತಂಗಳಂಕಂಡಮಾತ್ರದೊಳೆನಂ
 ಹಾರಮಂಮಾಳ್ವನಿಖಿಳಪ್ರಳಯಪಾರ್ಥಿವ
 ದೂರಮೆನಿದವಿಮುಕ್ತಕಾಸಿಗೈತಂದುವಿಶ್ವೇಶಂಗೆಪೊದಮಟ್ಟನೂ ||೩೦||
 ಬಳ್ಳಕಲ್ಲಿನಾರದಂವೀಳ್ವಂತೆಭೂವರಂ
 ಪೊಳಲವೀಬಾಣಗಿಲ್ಲಿಕಾಣದಮಂತಂದಿರನ
 ಲುಳ್ಳಮದೆದೆಯಾಡುಕಿದುಡುಜನಂಕಂಡುಗಂವತನತ್ತಲೆತೊಲಗಲೂ |
 ಬಳ್ಳವಿದಿದುಪೊದದವನೀಕನಂವೈದುಪೊ
 ಯ್ದಲ್ಲೆಸಿಕನಲ್ಲುಗುಳ್ಳೊಕನಿಸಿನೂಕಲದ
 ಕಳ್ಳಕದಿದೊಡೆತಾನದಾರೆಂದುಬಂದಿನಿಂದನೃಪನಂಕೇಳ್ವನೂ ||೩೧||

30. When the king heard the counsel of Nārada, he started thence, came to Kāsi—where the Moon-crested²⁹, by the absolving Bramha-mantra, gives to all living beings absorption into the deity³⁰—the mere sight of which destroys the multitude of sins—and which keeps at a distance all the pangs of dissolution³¹—and prostrated himself to Vishvésha³².

31. There, as Nārada had directed him, the king brought and laid a corpse in the large city-gate. The people walked over it; Samvarta seeing it, turned aside. When the king followed closely, he abused, beat, and vexed him, got angry, spat, hawked, and pushed him. When the king showed no sign of fear, he asked him, "Whom do you suppose me to be that you have come?"

29. Shiva.

30. Absorption into the deity is the highest aim of Hindoo aspiration. The sacredness of the city of Kāsi (Benares) and the ground for several miles round it is such, that whosoever dies there obtains final absorption into the deity at once, without the necessity of being purified by a succession of births. When any living creature dies there, Shiva is said to repeat in its ear the sacred form of words that gives final happiness. As these words must always be uttered in

the right ear, it is believed that any animal or man falling suddenly in death with his right ear downwards, is by an unseen power, instantly turned over.

31. Dissolution of all things as at the end of the world; because death is to him who dies as the dissolution of the world. The holiness of the city delivers all who reside in it from the necessity of successive births and deaths.

32. The form of Shiva worshipped at Kāsi.

గురచురూపితననుజనంగరసగునుముని
 వరమౌళిసంవత్సానందరిదుబందుని
 నిరవంపరీక్షిసేదేనిండునృపనుగురలవరానికాగీర్ణరేనలూ ।
 చరమమృషినారదంతనగొరదుకూడతా
 నురియ్యేల్లనీశిసేదనీతాచసంతిళిదు
 కరుణాదిందేతకృతందేనినారేనోళుకకజ్జమీనేందనూ ||౩౨||
 ఆదోడేమరుత్తనానావిక్తిన్మచగుతం
 మేదినియ్యేల్లనగీకయమేధమంమాడిసేం
 దాదరిసినింమంఠానంకేల్లొడతంతిరస్మరిసిదోడేనింననూ ।
 ఆదేవమునిపేల్లడృతందేనేనధ్వ
 రూదయకేనినల్లదన్యరంకాణేనేం
 దాదినచకలదరసనందుసంవత్సానంబేడికొల్లెంతేందనూ ||౩౩||
 లేనాదుదేరాయనింనయజ్ఞకృతా
 నోలసరిగువవన్ల పురుడింమమాగ్రజం
 వానవనముబుదించోడంబడిసిమబుకేతానధ్యక్షనప్పినిందూ ।

32. "Knowing you to be the younger brother of the Immortals' priest, and the son of Angirasa, Samvarta, Crown of the most eminent saints, I came and sought out your abode," the king replied. "Who told you?" he enquired. "The most excellent rishi Nārada told me, and instantly entered the flames," he said. Understanding which, the saint graciously enquired, "Why have you come? Who are you? What is your business with me?"

33. "I am Marutta ; son of the king Avikshi ; I respectfully entreated your elder brother to conduct for me in the world a horse-sacrifice. When he treated me with contempt, that divine Muni directed me to you, and I came; for the dawning of my sacrifice I know of none but you." Thus that king of the solar race besought Samvarta, and he replied :—

34. "'Tis well, O king! I will not decline your sacrifice; but should my elder brother, through jealousy, and by the mediation of Indra, make an agreement, and earnestly desire to become the conductor of the sacrifice, say! what will you

ఆసేయింకేల్లొడేగ్గోపేనింపేల్లెన్
 భూసురనవధేమగతితనగడుదునింమంపు
 యానదిబిట్టడేందరసంపుతిజ్ఞేయంమాడలననితేందనూ ||౩౪||
 యాజకంతానప్పినధ్వరకేనినిందు
 రాజిపహిమాలయదోల్లెనవరజశాద్రియేలో
 తేజోమయంసదాశివనివృణాతనపదాబ్జమంపొలగిగండూ |
 పూజేగ్గోదోడేకనకరాశిగల్గిత్తపం
 మూజగందణివంతేవరమబంనడవుదేన
 లాజనపనల్లిగ్గోతందుగిరిజ్జేకనంపాధ్రిసిదనధ్రియిందా ||౩౫||
 తరుణ్ణేందుమౌళియంపాధ్రిసిదోడిత్తనకి
 కరుణాదిందపరమితవస్తువంబుకహిమ
 గిరితటదోల్లొనృపంకట్టిసిదనధ్వరసుకాలేయంకనకదీపా |
 వరవేదికప్రమాణదోల్లొందువిప్రరం
 కరసిసంవతకానంకూడికొండుత్సవదో
 ల్లొరసంమహాకృతుప్రారంభదోల్లొరదన్యేత్వయేవిభవదీపా ||౩౬||
 కేల్లంబ్రహ్మసృతిమరుత్తనమబోదయవ
 తాల్దనకిజితేయంముందేధనయూతనాగి
 బూర్దపంసంవతకానంబుపురుదింబుబ్బేగంబట్టుదివిజచకిగే |

do?" "May the fate of the bramin's murderer be mine, if through trouble I forsake you," he swore, and the Muni thus replied :—

35. "I will be priest for the sacrifice. If you now visit and worship the lotus-feet of the glorious and ever-propitious Shiva, who dwells in the silver mountain that shines brilliantly amongst the radiant Himaláyas, he will give you piles of gold ; and a splendid sacrifice will be performed so as to satiate the three worlds." On this the king went thither, and earnestly besought the lord of Párvati.

36. When he besought the New-moon-crested, he most graciously bestowed upon him boundless wealth. Then, at the foot of the Himaláyas, the king built a splendid sacrificial hall of gold ; then, according to the renowned vedas, called the bra-mins ; and, with Samvarta, in wealthy splendour, joyfully commenced the great sacrifice.

ಬೇಲ್ದವನಗ್ಗಾಯಂಕಳುಪಿಡೊಡೆದೀಜ್ಜೆಯಂ
 ತಾಲ್ದಸೆವಭೂಪನೆಡೆಗೈತಂದುವೃತ್ರನಂ
 ಶೀಲ್ದವಂತಂನೊಳೊಡಿದಮಾತನಿಂತೆಂದುವಿವರಿಸಿದನಾಕೃತಾನೂ ||೩೨||
 ರಾಯಕೇಳಿಂಧ್ರನಾಡಿದಮಾತನೊರವೆನಾ
 ನೀಯುಜ್ಞಮಂಜುಪ್ರಹಸ್ವತಿಯುಕೈಯಿಂತೊಡಗಿ
 ಸಾಯಸಂಖಟ್ಟುಸಂವತಃಸಂವರಿಸಬೇಡೆನ್ನಾಜ್ಞೆಯೆಂಮೀಡೊಡೆ |
 ವಾಯದಿಂದಧ್ವರಂಕೆತುವಂತೆಮಾಡುವೆನ
 ಪಾಯಮಂನಿನಗೆಂದುಬೇಲ್ದಂಸುರವನೆಂಬ
 ವಾಯುಸುಖನಂನೋಡಿನಸುನಗುತವಿನಯದಿಂಭೂಪಾಲನಿಂತೆಂದನೂ ||೩೩||
 ಗುರುವೆಕಾಲಗುರುವೆಂದುನೊದಲೆನಾಂವೊಲಗಿವಿ
 ಸ್ತರದಿಂದಮಾಡಿಸಧ್ವರವನೆಂದಾಡಿದೊಡೆ
 ನರಯಾಜನಕ್ಕೊಲ್ಲೆನೆಂದಖಳುಕೈಸಲೆಸಂವತಃಸಂಮುಖಕ್ಕೋ |
 ವರಿಸಿದನಸತ್ಯಮಂನುಡಿಯಲಂಜುವೆನಿಂದು
 ತುರಗಮೇಧನಡೆಯದೊಡೆಮಾಣಲೆಂದುಭೂ
 ವರನಗ್ಗಾಯಂಖೇಡಿಕೊಳ್ಳುತಿರಲ್ಕುಂಡುಕನಲ್ದ ಮುನಿವನಿಂತೆಂದನೂ ||೩೪||

37. Brahaspati heard of the commencement of Marutta's sacrifice. He was greatly distressed. He was vexed with jealousy because Samvarta would hereafter live in affluence; and told the Ruler of the gods; who despatched Agni. The god of fire came to the king as he shone resplendently in the preparatory rites, and delivered the message that Indra had given him:—

38. "Hear, O king! I deliver the message of Indra: Indra commands, Perform this sacrifice by means of Brahaspati; do not, through offence, choose Samvarta; if you transgress my command I will bring upon you calamity so as for ever to spoil the sacrifice." When Agni delivered the message, the king looking on him, smiled, and humbly thus replied:—

39. "Regarding Brahaspati as the priest of our tribe, I went first to him, and earnestly besought him to conduct the sacrifice. When he replied, 'I will not undertake the sacrifice of mortals,' I chose Samvarta for the sacrifice; I fear to lie. If the horse-sacrifice proceed no further, be it so." When the chief of Munis saw the king entreating Agni, enraged, he thus replied:—

ಭೂಕಾಂತನಿಗಾವನೋಳ್ಪುಜಾರಮೇರಿಂನು
 ಸಾಕೀತನಂಕಳ್ಳುಪ್ಪಯುಜ್ಞಮಂಕೆಡಿಸಿದೊಡೆ
 ಸಾಕಮಂಕೆಡಿಸುವೆಂಸಕಲಮಂನುಡುವನಲನಂನುಡುವೆನ್ನೀಜ್ಞಾನದೊಳ್ಳೂ |
 ಪಾಕಾಸನನನೊಡಗೊಂಡುಬರಲಗ್ನಿಯೊಂ
 ನೂಕೆಂದುಸಂವರ್ತನಾಡಬೈದದು=ಸುರ
 ಶೋಕಕ್ಕೆಪೋಗಿವೈಕ್ವಾನರಂವಜ್ರಗರುಪಿದೊಡಾತನಿಂತೆಂದನೂ ||೨೦||
 ಯಿಂನೊಂದುಭಾರಿನೀಂಪೋಗಿಪೇಳಾನೃಪತಿ
 ಗೆಂನವಜ್ರಕ್ಕೆಸುರಿಯಾಗಬೇಡೆನಲಗ್ನಿ
 ತಂನಕ್ಕೆಯ್ಯೊಳ್ಳುಸಾಗದಂಜುವೆಂಸಂವರ್ತನತಿತಪೋಬಲನಿಶೈಯೊಳ್ಳೂ |
 ಮುಂನಭೂಸುರಕಾಪದಿಂದಪಲರಳ್ಳುದುಳ್ಳದು
 ಬಂನಬಟ್ಟವರುಂಟುಸಾಕೆಂದುಪಿಖಿಶೋಲಗೆ
 ಮಂನಿಸಿಪುರಂದರಂಧೃತರಾವೃನೆಂಬಗಂಧವೆಂಗೆನೇಮಿಸಿದನೂ ||೨೧||
 ಧೃತರಾವೃನೆಂಬಗಂಧವೆಂರಾಜಂಬಂದು
 ಕತಮುಖಂಸಂವರ್ತನಂಬಿಟ್ಟವರಬೃಹ
 ಸ್ಪತಿಮನಧ್ವರಕೆವರನದೊಡೀಗವಜ್ರದಿಂದರದಂನಿನೆಂದೂ |

40. "O lord of earth! Why do you show respect to this fellow? No more! Enough! Dismiss him! If they spoil the sacrifice, I'll burn up heaven; Agni who burns up all things, this instant I'll burn up. Let him bring Indra! Agni discard!" Samvarta spoke; and Agni terrified, went to the gods' abode, and told to Indra; who thus replied:—

41. "Go again, and warn the king not to expose himself to my thunderbolt." "This I can't do; I'm afraid. Samvarta is in the world a mighty saint³³. In former times many have perished by the bramins' curse, or, surviving, have been ruined. Enough!" Thus Agni said, and turned away. Indra kindly spoke to him³⁴, and commanded a Gandharva named Dhritarāshtra.

42. Dhritarāshtra, the Gandharva king, came, and said to the lord of earth, "Indra declares that if you do not abandon Samvarta, and choose for your sacrifice the excellent Brahhaspati, he will this instant cleave you with his thunderbolt." Hearing

33. One who by long practice of religious austerities has obtained supernatural power.

34. To prevent his going away.

ಕ್ಷಿತಿಪತಿಗೇವೇಲ್ಲೊಡದಕೇಲ್ಲೊ ಮುನೀಶ್ವರಂ
 ಖತಿಗೊಂಡಡಾತಂಮರಳ್ಳು ಕಕ್ರಂಗರುಪ
 ಲತುಳ್ಳನಾಹದಿಂಪೊರಮಟ್ಟಿನಿಂದ್ರನಿಮಿಪನಿಕರಗಡೂದಿಂದಾ ||೪೦||
 ಕೋಪದಿಂದಾಗಲೆತ್ತಿ ದವಜ್ರಹಸ್ತದಿಂ
 ದಾಪುರಂದರನೈದೆಕಂಡುನಡನಡುಗುತಿಹ
 ಭೂಪನಂಸಂತೈಸಿನಂತೇನಿಂದ್ರಾಗ್ರವೊದಲಾದಮರಗಣವನೂ |
 ರೂಪಿಸಿದಚಿತ್ರಪಟದಂತಾಗನಿಲಿಸಲ್ಪು
 ತಾಪಂಗಳ್ಳುಡುಗಿನಿಜೇಂದ್ರನಿಕರಮಳ್ಳವಳ್ಳಯ
 ಲಾಪರಮಧಾಮೀಕಮರುತ್ತಂತಪಸ್ವಿಯೆಂಬೇಡಿಕೊಂಡನಯದೊಳ್ಳೂ ||೪೩||
 ಯೆಲೆಮುನೀಶ್ವರಹವಿಭಾ಼ಗಮಂಕೊಂಬಮರ
 ಕುಲಮಿಂತಿರಲ್ಬಹುದೆಪ್ರತ್ಯಕ್ಷಮಾಗಬಂ
 ದೊಲಿದೆನಯಾಗದೊಳ್ಳವನಯದಿಂದೀಸಿಕೊಳ್ಳಲಾಹುತಿಯಪಸುಗೆಗಳ್ಳನೂ |
 ಸಲಿಸಬೇಕೆನಬಿಂನಪವನೀಸುರಪನೊಳ್
 ಕಲಹಮಂಬಿಡಿಸೆಂದುಭೂವಲ್ಲಭಂಕೃತಾಂ
 ಜಲಿಯಿಂದನಂತೇನಂಪ್ರಾರ್ಥಿಸಿದೊಡತ್ತನಾನ್ಮಪನವಾಂಛಿತವನೂ ||೪೪||
 ಭೂಮಿಾಕೇಲ್ವ ಲೃಕಸಂವತೇಮುನಿವರನ
 ಸಾಮರ್ಥ್ಯಮಂನೋದಿವೈರಮಂಬಿಟ್ಟುಗು
 ಶ್ರಾಮಂಸಕಲದಿವಿಜರೊಡಗೂಡಿಯೆಲ್ಲ ದಹವಿಭಾ಼ಗಮಂಕೊಂಬಡೇ |

this, the chief of Munis became enraged. Dhritarāshtra returned, and told the Thunderer; who then set out with the assembled hosts of deities in fierce³⁵ array.

43. With thunder-bearing hand in fury raised, Indra approached. Seeing him, the monarch trembled. Samvarta comforted him, and fixed, immovable as painted figures, Indra and all his multitude of deities. Their spirit gone, the host of gods lost all their power. On which the virtuous Marutta thus humbly prayed the saint:—

44. “O lord of Munis! shall the whole race of gods who take the sacrificial offerings, thus remain? Let them appear in person, and in my sacrifice, well pleased, humbly receive their portions of the burnt-offerings. Grant my prayer! End my dispute with Indra.” When the sovereign, with joined hands, thus entreated Samvarta, he granted the king's desire.

35. lit. unequalled.

ಪ್ರೀಮದಿಂಪ್ರತ್ಯಕ್ಷಮಾಗಿಬಂದಿರುತ್ತಿದರ್
 ನಾಮರುತ್ತಂಗೆಸಂತೋಷವಂನೆಗಳ್ಳಿದುಮು
 ಹಾಮುಖಂನಿರದುದುಸಮಸ್ತವೈಭವದವಿಸ್ತಾರದಿಂಬಾಹ್ಯತಮಾಗೀ ||೪೫||
 ವರ್ತಿಸಿತುವೈದಿಕವಿಧಾನದಿಂದೆನೆನಸಂ
 ವರ್ತಮುನಿಮಾಡಿಸೆಮಹಾಧ್ವರಂಸಕಲದಿ
 ಜಲಕಂಮತಂಮಭಾಗಂಗಳಂಪ್ರತ್ಯಕ್ಷಮಾಗಿಕ್ಕೆಕೊಂಡುದೂ ||
 ಮತ್ಯೇಶೋಕಂಕನಕಮಯಮಾಗೆಭೂಮಿಯಮು
 ರತೇಗದುಜೊತ್ತದಕ್ಷಿಣೆಗಳಿಂದಣಿದುಬಿಸು
 ಟತುಹಿನಾಗಿರಿಯೊಳ್ಳಗಣಿತಹೇಮರಾಶಿಗರ್ಭನೀನೆಂಪೆನಜ್ಜರಿಯನೂ ||೪೬||
 ಪಾರ್ಥಿವಾಗ್ರಣಿಮರುತ್ತಂಬಲಕವಿನಯದಿಂ
 ಪಾರ್ಥಿಸಿದನಿಂದ್ರಾದಿಗಳನವಮುಡದೊಳ್ಳ
 ದ್ವಾರ್ಥಮಂಸಲಿಸಿದರ್ಕಣಿದಲಿಸಿದದ್ವಿಜಭೂರಿದಕ್ಷಿಣೆಗಳಿಂದಾ ||
 ಸ್ವಾರ್ಥಮೆಲ್ಲಮನಿತ್ತುಸಂವರ್ತಮುನಿಗೆಮುಖ
 ಶೀರ್ಥದೊಲ್ಲಿದುಕುಚಿಯಾಗಿದೇವರ್ಕಳುದು
 ಸಾರ್ಥಮೆನಿಚೆರಕಾಲಮವನಿಯೊಳ್ಳವಂಬಾಳ್ಳದದನುತ್ತಮಗತಿಯನೂ ||೪೭||

45. Hear, O lord of earth³⁶ ! When Indra saw the power of the great Muni Samvarta, he laid aside his enmity, and affectionately came in person with all his deities to partake of the sacrificial offerings. Marutta's joy was full ; and the great sacrifice, renowned by all the grandeur of wealth, begun.

46. Conducted according to the vedas by the renowned Muni Samvarta, the sacrifice proceeded. All the gods were present, and received their portions. The earth became gold. The gods of earth, wearied by the gifts they carried away, cast down, in the Himālayas, countless heaps of gold. How shall I describe the marvel ?

47. After this, Marutta, chief of kings, humbly besought the gods ; who kindly fulfilled his desire. The bramins were satiated and wearied by the multitude of gifts. The king gave his all to Samvarta Muni. Having bathed in the sacrificial water³⁷,

36. Janamējaya.

37. When the sacrifice is finished, all who have taken part in it purify themselves by bathing in the water that is

left from the sacrifice, which has been sanctified by the repetition of sacred verses.

ರಾಯಕೇಳಾಯಜ್ಞ ಸಂಗತಿಯನಾಬಾದ
 ರಾಯಣಂವೇಳ್ವ ಬಿಳಿಕವನಿವಂಧಮೇಸಾ
 ರಾಯಮಂಕೇಳ್ವ ನಾಮನಿವರನೊಳಾವನರನಾವಕೃತ್ಯಂಗೈಯ್ಯಲೂ |
 ಬೀಯದಜಸಂದಳೈವದಿಲ್ಲಿ ನಾರಕದಬಿರು
 ಬೀಯದಸುಖಂಪರದೊಳ್ಳೆಂತು ದೊರಕೊಂಬುದೆಂ
 ದಾಯದಲಿವಿಸ್ತರಿಸಿವೇಳ್ವು ದೆನೆಕುಕತಾತಧಮೇಜಂಗಂತೆಂದನೂ ||೪೮||
 ಸಾರ್ವನಿಗಮಾರ್ಥಮಂತಿಲ್ಲ ದುಸತ್ಯಮೇಮಂ
 ಸಾರ್ವಕಾಲಂಗೈದುಪರವಧೂವಿದಯಮಂ
 ಸಾರ್ವಜೀಂತೆಯನುಳ್ಳದುಲೋಕಾಪವಾದಮಂಪರಿಹರಿಸಿಪರರೊಡವೆಗೀ |
 ಪಾರ್ವನಲ್ಲ ದೆಸದಾಚಾರದಿಂನಡೆದೊಡಾ
 ಪಾರ್ವನಿಹದೊಳ್ಳಿತ್ತೀಕಪರನಾಗಿಬಿಳಿಕವಂ
 ಪಾರ್ವನುತ್ತಮಗತಿಗೆದೇಹಾವಸಾನದೊಳ್ಳೊಪಾಲಕೇಳೆಂದನೂ ||೪೯||
 ಸರ್ವಧರ್ಮಗಲ್ಲನೊಡೊವಿದೊಡೆರಣಕೆಪೇ
 ಸರ್ವನಲ್ಲ ದೊಡಾತ್ಮವಿದನಾದೊಡಿಶೈಯೊಳ್ಳೆ
 ಸರ್ವದದುಕ್ಷತ್ರಿಯಂಕಾದಿಮುಡಿದೊಡೆಸೂರಗೊಂಬನಮರಾವತಿಯನೂ |

they were purified ; and the gods declared, " This has succeeded." The king lived long in the world, and obtained eternal blessedness.

48. Hear, O king ! When Vēda Vyāsa had related the account of the sacrifice, the king asked of the good Muni the principles of duty : " Fully explain to me what man, performing what deeds, will obtain unfading fame here, and how attain hereafter bliss free from the wailing of hell." Vēda Vyāsa replied:—

49. " Hear, O protector of the earth ! The Bramin who fully understands the vēdas, at all times performs virtuous deeds, abstains from the thought that leads to the desire for strange women, preserves himself free from the world's reproach, looks not upon the property of others, and is regular in all his conduct,—is renowned in this world ; and, at death, leaps to the highest heaven.

50. The Kshatriya who knows and strictly practises every duty, who does not flinch in war, and is skilled in sacred science,—obtains fame in this world ; and, dying in battle, takes Amarāvati³⁸ by storm³⁹.

38. See p. 11, n. 22.

39. Or, as lawful plunder.

ದುರ್ವಚನಮಂನುಡಿಯದತಿಥಿಗಳಕೆಡೆನುಡಿಯ
 ದುರ್ವಧನಮಂಕೂಡಿದೀರಕ್ಷಣಂಮಾಳ್ವು
 ದುರ್ವರೆಯೊಳ್ಳದುಕೀರ್ತಿವೈತ್ಯಂಗೆಪರಗತಿಮುಕುಂದಸೇವೆಯೊಳ್ಳವುದೂ ||೫೦||
 ದ್ವಿಜರಾಸರಂತಲ್ಲೆದುವೆನಗೈವಕೂದ್ರನುಂ
 ದ್ವಿಜರಾಜವಾಹನನಸ್ತುರಣೆಯಿಂದೈದುಮಂ
 ದ್ವಿಜರಾಜನನಿಭದಸುಗತಿಯಂಜಗದೊಳಂತದುಕುಲಸ್ತ್ರೀಯದೊಳ್ಳಗೆ |
 ನಿಜನಾಥಭೀತೆನುಚರಿತೈಗುಣವತಿಮಾನಿ
 ನಿಜನಾಥವಾದವಿರಹಿತೆಯೆನಿಸನಾರಿಯಂ
 ನಜನಾದಿನಿಜಾರವಂದಿಸುವರೀನವಳಸುಕೃತಮೆಂತೋಧರೆಯೊಳ್ಳೂ ||೫೧||
 ಪತಿದೈವಮೆಂದುದುನಡೆವನತಿಗಹುದುನರ
 ಗತಿಯುಲ್ಲದಂಗನೆಯರತಿಸಾಹಸಿಗಳನರ
 ಕೃತಕಶೀಲಂಗಳಂನಂಬಲಾಗದುಮೋಕ್ಷವತಂತ್ರಮಂಕೊಡಲಾಗದೂ |
 ಪಿತನಿಂದಬಾಲ್ಯದೊಳ್ಳವತಿಯಿಂದಪ್ರಾಯದೊಳ್
 ಸುತನಿಂದವೃದ್ಧಾಪ್ಯದೊಳ್ಳವಸ್ತ್ರೀಸುರ
 ಕ್ಷಿತಿಯಾಗದಿದೋವನಳಿಂದನಿಜವಂತಕುಪಹತಿಬಂದಪಲ್ಲದಿರದೂ ||೫೨-೧||

The fame of the Vaishya in the world is to abstain from abusive language, to use no harsh words towards his guests⁴⁰, to gather great riches, to keep herds of cattle; and his future bliss is in the service of God.

51. The Sūdra who serves and obeys the twice-born⁴¹, attains, by meditation on Vishnu, a lot equal to the highest bramin. Thus also is it in the world amongst respectable females: a woman who fears her lord, of good conduct, amiable disposition, virtuous, and free from reproach,—Brahma and all the gods will reverence. What, and how great, is her good fortune in the world!

52. The wife who deems her husband God, and walks accordingly, has future bliss. Women who are otherwise are desperately wicked; their hypocritical virtue must not be trusted; they must never be left without control. If a respectable woman be not under the care of her father in childhood, her husband in youth, and her son in old age, her family cannot but be ruined by her.

40. Including also beggars; to whom, if he have nothing to give, he must at least give kind words.

41. i. e. the three castes already mentioned; whose investiture with the sacred cord constitutes them twice born.

ವರಯಜ್ಞ ಕಾಲೆಯುಂಜಾಲೆಯುಂದ್ವಿಜಪಂಕ್ತಿ
 ಪರಿಶೋಭಿಸದೊಡೆನತ್ಪ್ರವಿತೆಯುಂಯುವತಿಯುಂ
 ಚರಣಗತಿಸಮತೆವೊತ್ತಿ ರದೊಡಬ್ಬ ರಿಯುಂನಾರಿಯುಂಜಾರುತರದಾ |
 ಕರಭೋರುಕಾಂತಿಸಂಯುಕ್ತ ಮಾಗಿರದಿದೊರ್
 ಡರಸಾಲ್ವಧರಣಿಯುಂತರುಣಿಯುಂಕಾಲಿಸಾಂ
 ದರಿಯಮಾಗಿರದೊಡೆಸುಮಾಂಗಲ್ಯಮಾಗಿಮುಂಮೇಲೆಯುಂನತಿಯುಂಪುಡೇ||೫೩
 ಮಾವಂಗೆಭಾವಂಗೆಮೇಣತ್ತೆಗೈದನಂ
 ಭಾವಿಸುತನೇವಿಸುತಕಾಂತಂಗೆಸುರತನಂ
 ಜೀವನವನೀವನವಯುವತಿಗಿಹಲಕ್ಷಣಂಸುಕೃತಫಲಮಂತ್ಲದೇ |
 ಪಾವಿನಂತಾವಿನಂತಡಿಗಡಿಗಿಮೊರದೆದ್ದು
 ಡಾವರಿಸೀವರಿಸಿಮನೆಗಿಲನಮಂಗೆಯ್ಯ
 ದಾವನಿತನಾವನಿತಲೇನಿನಿಸಿಹಳೆತತ್ಪತಿಗೆತದ್ಗುರುಜನಕ್ಕೇ ||೫೪||
 ಕಾಲುನಾಲಿಗೆಗಘಂಕಪ್ಪಾಮೇದಿನಿಯು
 ಮೇಲೆಕಾಲಂಗುಲಿಗೈಲರಗೆಯೊಲಗೊಂದದಿರೆ
 ಬಾಲೆಗಲಕ್ಷಣಂಮುತ್ತೈದೆತನಮಾಗಲಿಯದುವಿಧವೆಯಾದದೇ |

53. If a splendid sacrificial hall and a girl be not adorned by rows of the twice-born⁴²,—if a good poem and a damsel do not move with even feet⁴³,—if the moon and a woman do not possess the charming *karabhōrukanti*⁴⁴,—if a sovereign's country and a female be not beautiful by means of *shali*⁴⁵,—will they have *sumāngalya*⁴⁶ or exaltation ?

54. The excellence of a young woman who honours and reverences her father-in-law, brother-in-law, and mother-in law, and affords her husband that comfort which is the elixir of life, —is the reward of her merit (in previous births.) But the woman who, like a snake or a cow, is frequently huffing⁴⁷, getting up, snapping, and bullying, and neglects her household duties, —will not that woman's death be regarded by her husband and relatives as the greatest blessing ?

42. i. e. bramins and teeth. The latter are called twice-born from there being both a first and a permanent set.

43. The feet of a poem must be equal ; and the feet of a damsel must make an even impression on the ground in walking.

44. These words signify, as applicable to the moon, the splendid lustre of its rays,

and the stars ; as applicable to a woman, the beauty of that part of the hand that extends from the wrist to the little finger, and limbs.

45. Rice crops, and beautiful eyes.

46. Prosperity, and matrimony.

47. As a snake before it strikes, or a cow with a young calf, threatens any one who goes near it.

ಶಿಲಮಾಲಂಬಿಸಿತವಮುನಿಯೊಳ್ಳಿದನಿತು
 ಕಾಲಮಾಲಸ್ಯಮಿಲ್ಲದೆನದಾಚಾರಕನು
 ಕಾಲೆಯಾಗಿರುತ್ತಿದುರ್ದೇಹಮಂದಂಡಿಸಲ್ಪತಿಲೋಕಮಂದವೆಳೂ ||೫೫||
 ವಿಟಗೊಟ್ಟಿಯೊಳ್ಳೋಗಮಂಬಯಸಿಶಾಘಲಂ
 ಪಟಿಯಾಗಮೋರ್ಧಮಂಘುಳಿಸಿಗರ್ವದಿಂ
 ಜಠರಮಂಪೊರವುತ್ತಪಿರೆಯುರ್ಜಿದುರಾಗಯವೋಲಿಹದುದ್ವವಿಧನೆಗತಿಯೂ |
 ಘಟಿಪುದಾವಂಗನನುಮವಳುಮವಳಾನ್ಯನುಂ
 ಸಟಿಯಲ್ಲಮೂವರುಂಪತಿತರದರಿಂದಸಂ
 ಕಟದೊಳುಂನೋಡಲಾಗದುಪರಸ್ತ್ರಿಯರಂನಿರದಡಕ್ಕಲಮವುಪದೇ ||೫೬||
 ಗೃಹಕೃತ್ಯಮಂಬಿಟ್ಟುನೆರೆಮನೆತವಮುನಿಯೊ
 ಲ್ಲಹಳ್ಳಿಯರಂಜುಂಬಿಸುವಳೊಲಿದುಪಾಡುವಳೆ
 ಗಹಗಹಿಸಿಖರಿದೆನಗುವಳೆಬಿಡಿದರನ್ನೆದೆಬಾಗಿಲೊಳೆನೋಡುತಿಹಳೂ |

55. The girl who has black feet and tongue, and whose toes, in treading on the ground, are not closely joined, cannot know the wedded state⁴⁸. Yet when she is a widow, by the practice of virtue, remaining in her father's house, never being idle, strictly adhering to good conduct, and self-mortification, she may attain the heaven of her husband.

56. But whosoever has to do with a depraved widow who, longing for the company of fornicators, being libidinous, getting money, and impudently living in luxury, is like a snake that has cast its skin⁴⁹—both he, and she, and her husband⁵⁰—this is no lie—the whole three are sinners. Therefore one must not even in extremity, look upon strange women⁵¹. If one has anything to do with them, will his family abide?

57. A woman who neglects her household duties, and goes to her neighbours' or father-in-law's house, one who is perpetually kissing young people, one who sings when she pleases⁵²,

48. i. e. her husband will die before the marriage is consummated. Parties are betrothed whilst children; and if the bridegroom dies before they are of age to marry, the bride is not permitted to marry another; and the death of her husband is attributed to the sins she has committed in a former birth.

49. Immediately after casting its slough the snake is said to be most vigorous, and its poison most virulent.

50. Who has previously died.

51. Lest they happen to be such characters.

52. Without regard to time or place, or who may hear.

ಬಹುಜನದಮುಂದೆನುಳ್ಳವಳ್ಳಾಡಮಾತಂಗ
 ಧರ್ಮವಲ್ಲುರುವಲಿಗಲ್ಲೊಳ್ಳಾಡುತಿರ್ಪಲ್ತಂನ
 ಸಹಜಮಲ್ಲ ದೆಲಿದಲಂಕರಿಸಿಕೊಂಬವಳ್ಳುಲೈಕಿತ್ತೆಸದೊಡೇ ||೫೭||
 ನರ್ತಕಿಯನಾಪಿತೆಯರ್ಥವಿಕ್ರಯಿಯಪ್ಪ
 ನರ್ತಕಿಯದಾಸಿಯಬುರುಟೆಯಕಪಾಲಿನಿಯ
 ಭರ್ತಾರನುಳ್ಳದವಳಮಾಲೆಗಾತಿಯಜಟಿಯಗೂತಕಿಯಸೈಲೈಂದ್ರಿಯಾ |
 ಕರ್ತವ್ಯದಿಂದಿಬಿರೊಡನಾಡಿದೊಡೆಬಾಲೆ
 ಯರ್ತನೆದುರಾಚಾರಮಂಕಲವರದಂಬು
 ಧರ್ತರುಣಿಯರನಡವಳ್ಳಿಗೆಭಂಗಮಂಕುರನದಂತೆಪಾಲಿಸವೇಳ್ವುದೂ ||೫೮||
 ಚಪಲೆಚಂಚಲೆಜಾಟುವತಿಚಂದಿಫಲವಾದಿ
 ಕುಪಿತೆಕುತ್ಸಿತೆಕುಹಕಿಕುಜೆಕುಟಲೆಕುಲಗೇಡಿ
 ಕಪಟಿಕಂಟಿಕಟಿಕಿಕಡುದುಡ್ಡೆಕಲಹಾಧಿವಿರಸೆವರವಕಿಪಾಡರೇ |

one who laughs loudly without reason, one who stands at the door watching the passers-by, one who frequents crowded places, one who tattles the news of the day, one who plays with boys and girls, one who dresses beyond her means,—will these be steady unless they are punished⁵³.

58. If for any cause whatever, girls keep company with any of these—an actress, a barber's wife, a seller of beetle leaf, a gad-about, a temple-girl, a basket-maker⁵⁴, a mendicant⁵⁵, one who has forsaken her husband, a flower-seller, a sanyāsi, a midwife, one who makes everybody's house her home,—they will learn the most wicked practices. The wise, therefore, must take great care of their young females, that no disgrace may spring up in their conduct.

59. A woman who is sharp, a fickle woman, one who is smooth-tongued, a stubborn woman, one who is obstinate, an angry woman, a base woman, one who is deceptive, a wicked woman, one full of trickery, one who disgraces her caste, a hypocrite, one given to mischief, a shrew, one depraved, a brawler, a quarrelsome woman, one who has no mind of her own, an adulteress, one who injures others, a passionate woman, a vicious woman, one who is libidinous, one who is contradictory, a

53. Another reading is, even though they be punished.

54. Who occupies the position of a tra-

velling tinker's wife, or gipsy.

55. There is a class of bad women who take the guise of religious mendicants.

ವಿವರವಿಹ್ವಲವಿದಮೆವಿರಹಿವಿರಲೇಮಿಗೆ
 ತುಲಿತಕ್ಕುರತವಕಿತವೆಂದ್ರಿತಾಮಸಿಯೆ
 ನಿವವನಿತೆಯರನಿಜಕೆನಿಲಿಸಿನ್ನಿಶ್ಚಿಸಿದರೆಬಲಕಬಲಲಿಕೆಬಾರದೇ ||೫೯||
 ಹಲವುಮಾತೆನರನಚಿತ್ರದೊಳ್ಳಬರದಕೋ
 ಮಲೆಯರಂನಂಬಬಾರದುನಿರುತಮೆನಲವರ
 ಪೊಲಬುಗಂಡವರುಂಟಿನಾಕದಂತಿರಲಿವಕಲ್ಪಿತವ್ರತಸಮಾಧೀ |
 ಸಲೆತೀರ್ಥಯಾತ್ರೇಜವತವನಿಬೈ ಬೇಕೆಂಪ
 ವಿಲಗಮಿಲ್ಲಾತ್ಮಕತೆನೇನೆಯಂಪ್ರತಿವಿದದೊ
 ಲಲಸದೆನೆಗಲ್ಪಿದೊಡೆನತಿಯೆಗೇಕೀರ್ತಿ ಸುಗತಿಗಲ್ಪವಿಹವರದೊಳ್ಳೊ ||೬೦||
 ಭೂಪಾಲಕೇಳ್ವಮೇನಾರಮಿದುಜಗದೊಳ್ಳ
 ಹೀವತಿಗಲ್ಪದೇಲೋಲುಪ್ತಿಯಿಂತಂನುಯನ
 ಮೀವದೊಳ್ ದೂತರತನಾಸ್ತಿ ಕರನೈದೆಪಿಸುಣಾರನಗೂಯೆಕರೆನಿವರಾ |
 ನೋವಜಾರದೊಳ್ಳನೀಕೊಂದಿರುತಿರಲ್ಪಜಾ
 ಲೋವನುಪ್ಪುದರಾಜ್ಯಮದನವಕೀರ್ತಿಯಿಂ
 ಪಾವದಿಂದರಸುಗಲ್ಪಿಹವರಂಕೆಡುಗುಮಿದನುಯದಿರಬಹುದೆನ್ನವರೂ ||೬೧||

woman who is always grieving, a thief, one who is ardent, a very indolent woman, one who is lazy, — when you think you have fixed such women (to a right line of conduct,) will you not have weariness for your pains ?

60. Why so many words, O king ? One must not trust even the portrait of the softer sex ; no, never ! Are there any who have seen the depth of them ? Enough ! Let that pass ! They have none of the trouble of instituted vows, meditation, pilgrimages, worship, religious austerities, or devotion⁵⁶. If they daily give unwearied attention to the service of their husbands, wives will be famed in this world, and have final happiness in the world to come.

61. Hear, O protector of the earth ! This is the sum of the world's duties. If kings, from avarice, retain by them and treat with fondness gamblers, the irreligious, backbiters, or the envious, the kingdom will be denuded of subjects ; and by reproach and sin, kings will be ruined both here and hereafter. Ought kings to be ignorant of this ?

56. These duties belong to men. Women have no other duty but that of serving their husbands ; and are therefore inexcusable when they sin.

ಆಚಾರಧರ್ಮದಿಂನಡೆಯಲಿಯದವಿಲ್ಲ
 ನೀಚಕ್ರಿಯಾಜ್ಞೆಯೆಂಬಾರಿದವನವನಿಂದ
 ನೀಚನೆಹಂಪ್ರಿಯಂಮಾಧವನಪೂಜೆಗೈಯ್ಯದವಂಗೆಸುಗತಿಯುಂಟೀ |
 ಈಚತುರ್ದೇಶಜಗದೊಳ್ಳಂತಿರಲದಿಂನುಸಲೆ
 ಸೂಚಿವೆನ್ನಿನಗೆಬೆಸಗೊಂಬುದೆನೆರಮೆನೀನಿ
 ಗೋಚರವಿಲ್ಲವನಮನೆಯೊಳ್ಳೆಂದುಭೂವರಂಕೇಶ್ವರೊಡಾಮುನಿಸುಡಿದನೂ ||೬೦||
 ವತ್ಸಲಕೇಳಾದೊಡೀಧರೆಯೊಳ್ಳವಿಲ್ಲವಾಣಿ
 ವತ್ಸಲನಸತ್ಯಕಾಚಾನ್ವಿತನಮನೆಗೆಶ್ರೀ
 ವತ್ಸಲಾಂಭನರಸಿತೊಡವೆನಿವಿಲ್ಲವಗಂಪತಿರಾಯಣಿಯಾಗಿಹಾ |
 ಸತ್ಸತಿಯರಲ್ಲಿಮೇಣುಸ್ತುಖನಖಾಂಗುಲಿಕ
 ಸತ್ಸರೋಜಾಸ್ತುಶ್ರುಕದರ್ಮರುದ್ರನಲ್ಲಿವಿಲ
 ಸತ್ಸಮುದ್ರಾತ್ಮಜೆಸರಾಗದಿಂದಲ್ಲಿಸುಸ್ಥಿರೆಯಾಗಿನೆಲಿಸಿವಳ್ಳೂ ||೬೩||
 ರಂನದಿಂಧಾನ್ಯಮೇವಿಶೇಷಮೆಂದೊದವಿಸುವ
 ರಂನಮೇಕರುದ್ರದಿಂಕಡೆಯೆಂದುವೆಚ್ಚಿಸುವ
 ಮಂನಿನಲ್ಪಲಕನುಮತಿಧಿಯುಂಸರಿಯೆಂದುಸತ್ಕರಿದನಾವನನಾ |

62. A bramin who walks not according to the appointed rules of duty, is a transgressor of Vishnu's law ; Vishnu loves a base-born better than him. Is there in the fourteen worlds happiness for one who does not worship Vishnu ? Let that be ! I will tell you other things ; command me !” The king then asked, “In whose house will Lakshmi⁵⁷ abide and manifest herself ?” and the Muni replied :—

63. “Hear, my child ! The queen of him who bears the *shri-vatsa* mark, will dwell in the house of him who is kind to all earth's living creatures ; and of him who is honest and undefiled. Also, with good wives who are ever faithfully attached to their husbands ; and with the man who does not fear the fierce lotus-arrow of fingers adorned with long nails⁵⁸,—the charming Daughter of the sea⁵⁹ will delight perpetually to dwell.

64. Lakshmi, the goddess of all riches, will abide in the dwelling of him who stores up grain as more valuable than jewels, and spends jewels as more worthless than chaff ; who shows

57. The goddess of riches.

to the arrows of Cupid, which are flowers.

58. i. e. is not overcome by the beauty of women, whose fingers are compared

59. Lakshmi was produced by the churning of the milk-sea.

ತಂನತಾಯ್ತುಂ ದೇನೋದರಖಂಧುಖಳಗಮಂ
ಮಂನಿಸುಪನಾವನಾತನಿಸದಾಚಾರಸಂ
ಪಂನನಾರವನಮಂದಿರದೊಳುಖೈತ್ಯೈಯೊಲಕ್ಷ್ಮಿನೇಲೆಯಾಗದಕಳೂ ||೬೪||
ಮಧುರವಾಣಿಯಕೃತಜ್ಞನದಾನಪರನಪರ
ವಧುವಿನೊತ್ತೆಯೆಬೇಟಿಕೊಳ್ಳಗಾಗದನಮಾನ
ನಿಧಿಯೆನಿಸುವನತೀರ್ಥಸಂಗತನಸಲೆಕೂಟನಾಕ್ಷಿಯೆಂನುಡಿಯದವನಾ |
ವಿಧಿತಕರ್ಮದಮಾಳೈಯೆಂಮಾಜದಾತನವ
ಸುಧೆಯೊಳ್ಳದ್ವಾರ್ಥಪೂಜೆಯನೆಗಲ್ಪಪನಜಹು
ವಿಧದಧರ್ಮಂಗಳರಣಿಸುವನಮನೆಯೊಳ್ಳಂದಿರೆಬಿಡದೆನೆಲಿಸದಕಳೂ ||೬೫||
ಹೊಸ್ತಿಲೊರಳೊನಕೆಗಲಮೇಲೆಕುಳ್ಳದವನ
ಮಸ್ತಕವನೆರಡುಕೈಯಿಂತುರಿಸಿಕೊಂಬುವನ
ವಿಸ್ತರದಜಾಹ್ನುಸಗ್ನಿಸುವನೊಂದುಂಬುವನೊಂದುನೀರ್ಗುಡಿವಾತನಾ |
ಅಸ್ತಮಯದುದಯಕಾಲದಿನಿಶ್ಚೈವನಾ
ತೃಪ್ತಿಯೆರಡುಂಜೆಯವನನಾಧಿಸಪರರ
ವಸ್ತುವಂಕಳುವನುಕುಡೊಗದವನಸಿರಿತೊಲಗದಲ್ಲದೆಮಾಣ್ಣಿರೇ ||೬೬||

respect to, and kindly treats his guest as his child ;—of him who honours his father, mother, brothers, relatives, and friends; and of him who is virtuous in all his conduct.

65. Lakshmi will ever abide in the dwelling of a man of kind words ; a grateful man ; one who is bountiful ; one who is not taken with the love of strange women ; a Treasury of honour ; a pilgrim⁶⁰ ; one who does not agree with others in false testimony ; one who does not neglect the appointed ordinances ; one who does, in the world, beneficial actions⁶¹ ; and one who attends to every kind of duty.

66. Will not Lakshmi turn aside from him who sits upon the threshold, mortar, or pestle⁶² ; him who scratches his head with both hands ; a great gambler ; a glutton ; him who drinks water in a standing posture ; him who sleeps at sunrise and sunset ; him who praises himself and abuses others ; him who gets into his power and steals the property of others ; and him who has no employment ?

60. Visiting sacred places.

61. As building rest-houses, tanks, temples, &c.

62. The mortar and pestle used for cleaning rice.

ಜಡನಮೂರ್ಖನಕಠನತಾಮಸನಿದ್ವಂದ
 ನುಡಿಯವನಪಿಸುಣನಕೃತಘ್ನನಕರುಬನಬಾಯಿ
 ಬಡುಕನಕುಚ್ಛೇದ್ಯಕನಕಾಮುಕನಹಿಂಸಕನಡಂಬಕನಪಾಪಂಧಿಯಾ |
 ಕಡುಗೋಪದವನಬಹುಭಕ್ಷಕನಖಳನನ
 ದೃಢನಕುತ್ಸಿತನಕುಹಕನದುರಾಚಾರದಿಂ
 ನಡೆವವನವಿಶ್ವಾಸಘುತಕನಪಾತಕನೇಕ್ತ್ಯತೋಲಗದೇಮಾಣ್ವಲೇ ||೬೭||
 ಈಕರಿಯೊಳ್ಳಾಮುನಿಸಮಸ್ತಧರ್ಮಾಂಗಲಂ
 ಭೂಪತಿಗಿವಿಸ್ತರಿಸಿಬಲಕಮಖಕಾಲಂಸ
 ಮೀರಮಾದಪ್ಪದಿಂನುಹಿಮಗಿರಿಯೊಳ್ಳದ್ಧನಮಂತರಸವೇಳ್ವದೆಂದೂ |
 ಆಕರಾಕರಗುತಂನೇಮಿಸಿದೊಡರಸಂಚ
 ಮೂಪರಂಕರೆಸಿಪೊರಮಟ್ಟುನಡೆಗೊಂಡಂಚ
 ತಾಪದಿಂಪಯೋಪಯೋಕೆನಡೆವಬೀಡುಗಲ್ಪನವಸಂನಾಹದಿಂದಾ ||೬೮||
 ಸವ್ಯಸಾಚಿಪ್ರಮುಖರೊಡಗೂಡಿಹಿಮಗಿರಿಯು
 ದಿವ್ಯಸ್ಥಳಂಗಳಂನೊಡುತೊಲವಿಂದವೇ
 ದವ್ಯಾಸಮನಿವಿರಸಿವಿಪ್ರರೊಡಗೂಡಿಮರುತ್ತಾಧ್ವರದೊಳ್ಳಂದುಬಿಸುತಾ |

67. Will not Lakshmi turn away from a dolt ; one who is perverse ; a depraved man ; an idler ; a man of harsh speech ; a backbiter ; one who is ungrateful ; an envious person ; a great talker ; a mocker ; a lecher ; a murderer ; one who is ostentatious ; a heretick ; a man of wrath ; a great-eater ; a worthless person ; a liar ; a mean man ; a cheat ; a man of bad conduct ; a traitor ; and a sinner ?”

68. After Vēda Vyāsa Muni had thus fully explained to the king all the duties, he commanded, “ The season for the sacrifice approaches ; give now orders to bring the wealth that is in the Himalāyas.” Then the king called his generals, set out, and proceeded by stages, in great splendour, and with every preparation.

69. With Arjun and the chiefs, the king visited the beautiful scenes in the Himalāyas ; then kindly took Vēda Vyāsa Muni, and with the bramins, came to the place where the treasure that was formerly thrown away at Marutta’s sacrifice lay, and worshipped Kubēra with sandal, sprinkled rice, abundance

ದ್ರವ್ಯದೇಗೈತಂದುಗಂಧಾಕ್ಷತೆಗಳಿಂದ
 ನವ್ಯಕುಸುಮೋತ್ಕರಸುಧೂಪದೀಪಂಗಳಿಂದ
 ಗವ್ಯಮಧುಕರ್ಣಾದ್ಯುಪಹಾರದಿಂದನೃಪಂಧನದನಂಪೂಜಿಸಿದನೂ ||೬೯||
 ಅಪ್ಪದಿಪ್ಪಾಲಿಗೆಪೂಜೆಯುಂಮಾಡಿಜ್ಞಾ
 ಪ್ಪಿಯೋಗೋಯಿಗೆಬಲಿಗೊಟ್ಟುಭೂತಸಂ
 ತುಷ್ಟಿಯಪ್ಪಂತೆಕುರಿಕೋಣಂಗಳಂಪೊಯಿಸಿಬಂಣಗೂಳಂಪಸರಿಸಿ |
 ದ್ರವ್ಯಮಾದವಿಳಧನಮಂತೆಗಸಿಭೂಪನು
 ತ್ವಪ್ಪಮಖಮಿಂನುಸಂಪೂರ್ತಿಯಾದವುಬೆಂಬ
 ಹೃದ್ವತೆಯೋಳಧಮಂನಾಗಿನಿದನಿಭವುರಿಗೆಪೆರ್ಬೊರೆಗಳಟ್ಟಣಿಸಲೂ ||೭೦||
 ಪೊರೆಯಾಳ್ಳೊಂಟಿನೀಸರಮೆತ್ತುಭಂಡಿಗಳ್
 ನೆರೆಕನಕಭಾರದಿಂದೈದಿದವುಮಾಗದೊಳ್
 ತೆರಪಿಲ್ಲಮೆನೆಕೋಟಿಸಂಖ್ಯೆಯಿಂಕೃಷ್ಣಮುನಿಸಹಿತನೃಪನುತ್ಸವದೊಳ್ಳೂ |
 ಮೆರೆವನಿಜನಗರಪ್ರವೇಶಮಂಮಾಡುತ
 ಕ್ಕರೊಳಂದುಭೀಮನಂಕಳುಹಿದಂದೇನ
 ಪುರದೆರೆಯುಲಕ್ಷ್ಮೀಕನಂದಾವ್ರಾಕಿಗೆಪೋಗಿಬಿಜಯಂಗೆೈಸಿತವುಬೆಂದೂ ||೭೧||
 ಪಂಚಮಸಂಧಿ ಸಂಪೂರ್ಣಂ ಅಂತು ಸಂಧಿ ಸ್ವಾಕೃತಂ ಪದ್ಯಂ ೧೬೧೦೦೦ ಮಂಗಳಂ||

of fresh flowers, rich incense, wave-lamps, produce of the cow⁶³, honey, sugar, and other offerings.

70. Then he worshipped the regents of the eight quarters ; offered sacrifices to the sixty-four Saktis ; slew sheep and buffaloes, and gave large quantities of coloured rice, to satisfy the fiends. Then, taking all the wealth that appeared, the king, rejoicing that the great sacrifice would now be completed, carried away the treasure, in numerous heavy loads, to Hastinapura.

71. Men, camels, mules, oxen, and waggons, heavily laden with gold, proceeded along the road by myriads in endless succession. The king, with Vēda Vyāsa, joyfully entered his magnificent city ; and immediately with eagerness, despatched Bhīma, " Go to Dwāraka, and bring the husband of Lakshmi, the lord of Dēvapura."

63. Milk, butter, and ghee.

ఆరణ్యే సుధి.

సూత్రనే. సింధురంగదేవతదేవతం దుపవనం

సింధురంగదేవతేనవద్యారకీయోల్లేచముళ

సింధురంగదేవతేనవద్యారకీయోల్లేచముళం దేవతం ।

పద్యం

69 { యేలేమహిత్యరనాగనగరమంపేరమట్టి
నిలగుతంపయణగతియేల్లేచుతకంధనగ
కాలదపవిఘాతభయమనాదధియనకులకల్లోలనిరవధియనా ।
జలజంతుకారణవిధియనిశామండలద,
బల్బసినపరిధియనపత్రతగ్గతసుధేయనా
రథభూతదేవదధియననేకరత్నప్రతీగర్భనిధియనంబుధియనా ॥౧॥
మునిమునిదుష్టిదుఃఖంరాజవంశకూతార
కనకనల్మేగేనలంబిట్టిదంరఘుజరా
మనమనదకోపదురుచోబిట్టిగోట్టిదంబుతమనలంబంబోల్లేచ ।

CHAPTER VI.

Contents. Bhīma sets out from Hastināpura; arrives at Dwāraka, which shone in the midst of the sea; and finds at dinner him who, enraged, in battle slew the demons¹.

Verse 1. O lord of earth! Bhīma set out from Hastināpura; and as he journeyed, came in sight of the remedy that soothes the fears of the thunderbolt-stricken mountains²—the boundless space of matchless billows—the roaming place of aquatic animals—the moat that surrounds the earth³—the hidden source of abundant nectar⁴—the loud resounding store of waters—the treasury of many jewel-heaps⁵—the sea.

2. As though sighing and moaning at the recollection of having been drunk up by the enraged Muni⁶; having given

1. Krishna.

2. See p. 12, n. 25; and p. 49, latter part of n. 40.

3. See p. 7, n. 3.

4. See p. 53, n. 5.

5. See p. 13, n. 30.

6. When all the gods assembled at

the marriage of Párvati, the Sea persisted in coming, although forbidden on account of his presence begin extremely inconvenient. Agastya Muni ironically invited him to advance, and drunk him up.

ದಿನದಿನದೊಳ್ಳವಳುಡಿಗುತಿಪ್ಪುಕದಂಬಹಳ್ಳಿಜನ
 ತನತನಗಿಬಂದುದಂಭಂಗಮೆದೆಗೊಂಡು
 ನಿನನಿನದನಿಟ್ಟುಸುನಿಟ್ಟುಸುಯಿವಂತುದಧಿತೆರೆಪಿಚ್ಚುಗೆಯೊಳ್ಳದುಕದೂ||೧೦
 ಝುಳ್ಳುಝುಳ್ಳುಸುತೇಳ್ಳವೊಬ್ಬಳ್ಳಗಳ್ಳುಗುಳ್ಳುಗುಳ್ಳು
 ನೆಳ್ಳನೆಳ್ಳದುನದೆವರೇತೇರಗುಳ್ಳುನೋರಗುಳ್ಳು
 ಪೊಳ್ಳೆವತುಂತುನಿನವನಿಗುಳ್ಳುಧ್ವನಿಗುಳ್ಳುವಿಧರತ್ನಂಗುಳ್ಳುದಾ |
 ಮೊಳ್ಳಕೊಂಬನಾನಾಪ್ರವಾಹದಿಂಗ್ರಾಹದಿಂ
 ದಳ್ಳತೆಗಳ್ಳವಡದೆಂಬೆಂಪಿನಿಂಗುಂಪಿನಿಂ
 ದಳ್ಳದವಳ್ಳದನಿಮಿದಕುಡಿಗುಳ್ಳಂತಡಿಗುಳ್ಳುಡಾಕಡಲ್ಪುಸ್ಸುನುದೂ ||೩||
 ಏಕಕಾಸನನಕಲ್ಯೈತ್ಯಯುನುಂವದಕೆ
 ಪೇಶಾದವಸ್ತುನುಂವದೆತ್ತಿನೆನನ
 ರಾಕುಲಿಕಧರನುಪಹತಿಯನಿಸಗನದರಿಂದಲಿನಿಳ್ಳೆಗೆಮುಂನಿನಂತೇ |

territory to the wrath of Parashurāma⁷; having afforded a path to the great rage of Rāma⁸; being daily tormented within by the Submarine fire⁹; having contracted great stupidity¹⁰; and of being in deep disgrace¹¹,—the sea cast up its lofty waves.

3. Boiling with rising bubbles; with wheeling eddies; huge rolling waves, and foam; with small bright drops of drizzling spray; with roarings; with various gems; innumerable ingulphing whirlpools, and alligators; with immeasurable extent; with clusters of shooting coral buds; and shores,—the sea shone to the eye.

4. "For all the wealth of Indra I obtained and gave the needful substance¹²; the Thunder-bearer cannot attempt to

7. Parashurāma is said to have slain the whole Kshatriya race twenty one times, and at a sacrifice made afterwards, he gave the whole earth to the brahmins. He then requested a small portion that he might have a place for sacred meditation: and they answered by indignantly asking what he meant by wishing to get take back what he had once given away; and told him to go and ask a piece of ground from the Sea. He came to the edge of the western ghats, threatened the Sea, and made him retire as far as he threw his battle axe. This is the supposed origin of the Malabar coast.

8. When Rāma invaded Ceylon for the recovery of Sita, he compelled the Sea to give him a road across from the peninsula.

9. The submarine fire is said to be in the form of a horse, which, dwelling in the midst of the sea, daily drinks up its waters; thus preventing its perpetual efforts to overrun the earth.

10. The word means also, abundance of water.

11. This expression means also, having large waves.

12. At the churning of the milk-sea were produced the principal things that constitute Indra's wealth: his elephant Airāvata; his horse Uchchaishravasu; the cow Surabhi, that gives whatever is desired; the tree Parijāta, endowed with a similar property; the physician of the gods, Dhanwantari; the ambrosia which gives immortality to the gods; and the celestial nymphs.

ಜೋಕಮಿಗೆತೆರಳ್ಳಿನೀವೆಂದುಸಂತೈಸಿರ
 ತಾಕರಂಕಳ್ಳುಹಿದಕುಲಾದ್ರಿಗಲಭವಬುಕೆಯೆ
 ನೇಕಬರುತಿಹವೆನೈದೇರೆಗಲೈದ್ದು ಬರುತಿಹವುಮಹಾಣೀವದೊಳ್ಳೂ ||೪||
 ಕಿವನಂತೆಗಂಗಾಹಿಮಕರಾವಹರಮಾ
 ಭವನಂತೆಗೋತ್ಪ್ರೇಕಪಾಲಕಂಪಂಕರುಹ
 ಭವನಂತೆಸಕಲಭುವನಾಶ್ರಯಂತಕ್ರನಂತನಿಮಿಪಸಿಕರಕಾಂತನೂ |
 ದಿವಸಾಧಿಪತಿಯಂತನಂತರತ್ನಂರಾಜ
 ನಿವಹದಂತಪರಿಮಿತವಾಹಿನೀಸಂಗತನು
 ಪವನಾಳಿಯಂತೆದಿದ್ರುಮಲತಾಕೋಭಿತಂತಾನೆಂದುದಧಿಮೆರದುದೂ ||೫||
 ಚಿಪ್ಪೊಡೆದುಸಿಡಿದಮುತ್ತುಗಲ್ಲದಿವುಮಗು
 ಲ್ಲದ್ವರಿಸುವೆಳೆವಿಾನ್ಬಿದಿವೇನೀಕರಮಲ್ಲ
 ವೊಪ್ಪುವನುಲಿತತಂಖದನರಿಗಲ್ಲದಿವುಬೆಳ್ಳೊರೆಗಲೈಟ್ಟಿಲ್ಲಾ |

harm my friends ; now, therefore, go to the earth again in perfect security as before¹³." As though the huge mountains, by the sea thus comforted, and dismissed, came forth in crowding multitudes,—the ocean's bulky waves rose, and approached the shore.

5. The Ocean prided itself as being like Shiva, *gangāhima-karāvaham*¹⁴; like the lord of Lakshmi, *gōtraikapālakam*¹⁵; like the lotus-born¹⁶, *sakalabhuvanāshrayam*¹⁷; like Indra, *animishanikarakāntam*¹⁸; like the lord of day, *anantaratnam*¹⁹; like a powerful emperor, *aparimitavāhinisangatam*²⁰; and like a spreading grove, *vidrumalatāśhōbbhitam*²¹.

6. These must be pearls springing from the bursting shells ; they cannot be the spray flung from the leaping fry ! These must be the fields of beautiful, charming shells ; they cannot be

13 See p. 12, n. 25 ; and p. 49, latter part of n. 40.

14. This and the succeeding epithets have each a double meaning. This one signifies, as applied to Shiva, Bearer of the Ganges and the moon. See p. 2, n. 7 ; and p. 13, verse 13. As applied to the sea, it means, containing the Ganges, serpents, and alligators.

15. Sole protector of the earth, (Vishnu,) and sole protector of the mountains, (the sea.)

16. Bramha.

17. Supporter of the whole earth ; and, universal receptacle of waters.

18. Delightful to the race of gods ; and, delightful to the race of fishes.

19. The jewel of the sky ; and, infinitely abounding with gems.

20. Receiving innumerable rivers ; and, possessing countless armies.

21. Glistening with tender leaves and creepers ; and, resplendent with coral shoots.

ತಪ್ಪದೊಳ್‌ಗೂರಂನವೆಳ್ಳಗಲ್ಲದಿವುತೊಡ
 ರ್ದಿಪ್ಪಕೆಂಬವಳ್ಳಮಲ್ಲಿವುಪಯೋನಿಧಿಯಕೆನೆ
 ಯೊಪ್ಪಮಲ್ಲದೆನೋನೋಗೆಯಲಿಳ್ಳವಮ್ಮೇಳುಂಗಳಲ್ಲೆನಿಸಿತಾಕಡಲೊಳ್ಳೂ ||೧-||
 ಕಪ್ಪಾರಕಕೇಟಕಕಟಕಂಕಮಠಮಠಮಿಡಿದ
 ನೀರಾನೆಗಲ್ಲೆಗಲ್ಲೆದಮುದಮುದೈದಕಾ
 ಲೂಕುಲೂಜಿರಾಜಿಪಗ್ಗುಹಂನಿಬಿಡಗಂಡೂಪದಂಗಳುಪೇಚೆ-ದಾ |
 ಘೋರಸಮುದ್ರದಗ್ರಾಹಭವಭವನಮಂ
 ಭೂರಿಭೀಕರಮಕರಮಹಿಮಿತಿಮಿಂಗಿಲಕ
 ಲೋರತರಾಜಿನಜೀವಪ್ರತಿನಾಸನಾಸಮುದ್ರದೊಳ್ಳೆನೆದುದೂ ||೨||
 ಸುಳ್ಳದೊಂದುಮಾನಮಾಂನುಂಗಿತಾಮಾನನಾ
 ಗಲ್ಲೆನುಂಗಿತೊಂದುಮಾನಾಮಾನನುಂಗಿದು
 ಬಲ್ಲಕೊಂದುಮಾನದಂದುಮತ್ತೊಂದುಮಾಂನುಂಗಿತಾಮಾನನುಂಗಿತೊಂದೂ |
 ತೊಳ್ಳಲುತೊಂದೊಂದನೊಂದಿಂತುನುಂಗಲಿಮಿಂ
 ಗಿಲಮೆಲ್ಲಮಂನುಗುತಿಪ್ಪದೆನೆಬೆದರಿಮಾ
 ನ್ನಲ್ಲೆತಿರುಗುತಿರ್ಪವೆರೆಕೆಗಲ್ಲೊಡನೆಮುಂವೊಕ್ಕಗಿರಿಗಲ್ಲೆದೆಮಾಡುವಂತೇ ||೩||

the mass of white foam! This must be the lustre of the gems within; it cannot be the entwined red coral! This must be the rich cream of the milk sea; it cannot be the clouds descending to drink up water! Thus these appeared in the sea.

7. Resplendent in the sea were the dwelling of the cruel crab; the abode of the turtle; the habitation of mighty whales²²; the glittering rows of houses of the race of sportive frogs; the birth-place of swarming leeches, and hosts of huge, ferocious crocodiles; the region of terrific alligators: and the residence of the Timi, Timingila, and living multitudes of monstrous fish²³.

8. Roaming about, one fish swallowed another; then this was swallowed by a third; this again by a fourth; that was swallowed by a fifth; and another swallowed this one. Thus as they swam about, and swallowed each other, "the Timingila will swallow us all," the fish affrighted, fled, moving about,—as though the winged mountains that formerly took refuge there, were roaming.

22. lit. water-elephants.

Timi is nine hundred miles in length.

23. Some idea of the size of these fishes may be gathered from the belief that the

The size of the Timingila is guessed from its swallowing the Timi.

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ಆಮಹಾಂಭೋಧಿಯಂನೋಡಿಹರುಷಿತನಾ
 ಭೀಮನೋನಂಬಲಕನಲವಿನಿಂದ್ವಾರಕಿಯು
 ನೀಮೇಗೈತಂದುನಗರದ್ವಾರಮಂಪೊಕ್ಕುಖರರಾಜಮಾರ್ಗದೊಳ್ಗೆ |
 ಸಾಮಜಗಿಯಹಯತರಂಗದನೆರವಿದೊರೆಯು
 ಜಾಮರಕಳಯಬೆಳ್ಳೊಡೆನೊರೆಯುಭೂಮಣ
 ನೋಮಮಣಿಗೂದಕಳಕಳರವಜನದನಂದಣಿಯಕಡಲಂಕಂಡನೂ ||೯||
 ಬೆಚ್ಚೆದಿಂಗಡಲೂಮಿಮಾಲೆಮಾಲೆಗಲೈದೆಯೊ
 ಳುಕ್ಕು ಳುಸಿಹೊಳುಹೊಳುವಮರಿಮಾನ್ಸಲೈನೆತೊಳಗು
 ವಚ್ಚೆ ಬೆಳ್ಳುಗಲೊಡ್ಡುಗಲಳರಳರಂಗಲೊತ್ತಲೆದೊವಮಿಂಚುಗಲೈನೇ |
 ಅಚ್ಚರಿಯೆನಿಪರಾಜಮಾರ್ಗದಿಕ್ಕಲದೊಳಹ
 ನಿಚ್ಚಲದಕರುವಾಡದೊಳರಣದನೆಲೆನೆಯೊ
 ಲೊಚ್ಚಾ ರೆಗಂಗಲೈನೆಗಲಳಕಟಾಕ್ಷದಮರೀಚೆಗಳೊಗಯಿಸಿದವೂ ||೧೦||
 ವಿರಚಿಸಿದಕರುವಾಡದಿಕ್ಕಲದನವರತ್ತು
 ಪರಿಖಚಿತಕನಕತೋರಣಮೊಪ್ಪಿದುದುರಜತ
 ಗಿರಿಖರಮಂಸಾದಕುಭ್ರಾಭ್ರದೊಳ್ಳೂದಿದಮರೇಂದ್ರಜಾಪದಂತೇ |
 ಪರಿಪರಿಯಗುಡಿಕಲಕಂನದಿಪತಾಕೆನೀ
 ಗುಂಜಮರಗಲಸಾಲ್ಸಲೈನೆದವುಗನನಮೆಂಬ
 ಕರಿಯಸಿಂಗರಿಸಿದೊಪರಿಮುಳ್ಳೋತ್ಸವಕೆವೊರಮಡುವನಿಲಾಜಂಗನೆ ||೧೧||

9. Overjoyed at the sight of that mighty ocean, Bhīma came joyfully to Dwāraka; and as he entered the city-gate, he beheld, in the principal street, another sea whose mountains were the elephants; its waves the horses; its currents the crowds; its fish the fly-brushes; its foam the white parasols; its jewel-mine the masses of ornaments; and its roaring the hum of the busy multitudes.

10. "These are the glittering young fish, leaping on the crest of the milk-sea's towering wreaths of waves;—they are the gleaming lightnings that appear on the wreathed masses of brilliant white clouds!"—Thus beautiful were the flashing glances of the long-eyed youthful damsels, upon the lines of glistening mansions on both sides of the splendid street.

11. On both sides of the well-built lofty mansions, like the bow of the ruler of the gods rising against a cloud on the summit of the Silver mountain, shone beautifully the arches of gold inlaid with the nine precious gems. Rows of various temples,

ದುರ್ಗಮಜಡಾಶ್ರಯಮನುಗ್ರಜಂತುಗಲ್ಮಸಂ
 ಸರ್ಗಮಂಜಿಷ್ಟಮುಕ್ತಾಳವಿದ್ಯಮರತೃ
 ವರ್ಗಂಗಳಲ್ಲಿ ಸೇರಿದವೆಂಪೊಲೊಪ್ಪಿದವನಘರ್ವಮಣಿವಿಸರಂಗಳೂ |
 ಭರ್ಗಸಖನೊಲಿದುನವನಿಧಿಗಳಂಧಾಶ್ರಿಯಜ
 ನಗೇವಿಸ್ತರಿಸಿತೊಲಿಸಿದನೆಚೆಂನವರ
 ದರ್ಗುಡಿಸಿಕೊಂಡಿರ್ಪರಾಶಿಪೊನ್ನಲ್ಪಂಗಳದಂಗಳಡಗಳೆನೆದಿದರ್ವಾ ||೧೦||
 ದಾನವಧ್ವಂಸಿಗೀದ್ವಾರಕಾಪುರರಾಜ
 ಧಾನಿಗಡಸಕಲವೈಭವದೊಳಾತನರಾಣಿ
 ತಾನಿರದಿಹಳ್ಳಿಲಕ್ತ್ಯಮೇಣವಳುಮರಸಿಯಲ್ಲವೆಧರಣಿತೆನೊಳ್ಳದರ್ಗ |
 ನಾನಾಸುವಸ್ತುಗಳನೊದವಿಸದಿಹಳ್ಳಿಜೋದ್ರ
 ಮೇನೆನೆವಣಿಗಾವ್ವಟಪಂಕ್ತಿಗಳೊಳಾಭಾಯು
 ಮಾನಮಾದವುರಾಜಮಾರ್ಗದೊಳ್ಳಹಳ್ಳಧನಸಂಪತ್ಸಮಾಜದಿಂದಾ ||೧೧||
 ನಸುನಗೆಯೊಳುರೆಬರಿದಮಲ್ಲಿಗೆಯನುರೆಪೊಳವ
 ದತನದೊಳ್ಳುಂದಮಂಮೊಗದೊಳ್ಳರವಿಂದಮಂ
 ಮಿಸುವನಱತೊಳ್ಳುಳ್ಳೊಳ್ಳುರೀಪಮಾಲೆಯನೆನೆವನಾಸದೊಳ್ಳುಂಪಗೆಯನೂ |

vases, mirrors, banners, parasols, and fly-brushes glistened.— Have they decorated the sky-elephant for the Sovereign of the winds who is going abroad to enjoy the delightful perfumes²⁴?

12. As though the whole race of pearls, coral, and gems had left the inaccessible retreat of waters and the society of fierce animals, and taken refuge here, the heaps of priceless jewels shed their lustre. As though Kubéra graciously displayed his nine treasures to the people of the earth, the never-ending bazaars, where heaps of gold were swept together by money-changers, shone magnificently.

13. Is not this Dwáraka the royal city of Krishna? Will not, then, Lakshmi his queen abide here with all her wealth? Is not the Earth also his queen? Will not she, then, provide here all the good things she possesses? What wonder this? Thus the rows of merchant stores in the spacious streets were resplendent with abundant heaps of riches and goods.

14. There the female florists appeared beautiful in the flower shops, as though, delighted, they placed the half blown jasmin .

24. The sky is represented as the elephant upon which the wind, as a king, takes an airing.

ಎಸಲ್ಗ್ಗೊಳ್ಳುತ್ಪಲವನುಗುಗ್ಗೊಳ್ಳೊಳ್ಳೆತಕಿಯು
 ನೊಸದಿರಿಸಿಕೊಂಡುಳ್ಳದಲಗ್ಗೊಳ್ಳಮಾರುಪೋ
 ಲುಗ್ಗುಮುದಪಸರದೊಳ್ಳೊಪ್ಪಿದರಲ್ಲಿ ಪುವಡಿಗವೆಂಗಲ್ದನೇವೇಳ್ವೆನೂ ||೧೪||
 ಮಲ್ಲಿಗೆಯೆಲರ್ವಿಡಿದುಕೆಂಜಾಜಿಯೆಂದಿನ
 ರುಲ್ಲಾಸದಿಂದನೀಲೋತ್ಪಲವನೆಳ್ಳೆನಗೆಯು
 ನೊಳ್ಳಿಂದಕುಮುದಮೆಂದುಗುರು ವನುಗ್ಗೊಂನೆಯರಳ್ಳಮಾಲೆಯಲೊಪ್ಪುವಾ |
 ಸಲ್ಲಲಿತಕಾಯದಸರಿಸತ್ತಿ ಸುರಾಯೆಂ
 ಬೆಲ್ಲಗ್ಗೊಂನೆಯವರರುಣತಾಮರಸಮಂ
 ಚೆಲ್ಲೆಗ್ಗೊಂನೆಯೊಳ್ಳೊಪ್ಪಿದರೊಕ್ಕಮೆಂದೆಚ್ಚರಪರೇವೊಳ್ಳೊಳ್ಳೊ ||೧೫||
 ಪಸರದೊಳ್ಳೊಳ್ಳುವೆಲಗ್ಗೊಳ್ಳಸರಂಗಶ್ಲೊನೊಗ
 ಯಿಸುವಸೂರ್ಯಲರಕಂಪಿಂದಕಂಪೊರಿಸುವ
 ರೊಸದುಕ್ಕೊಮಲಿತತನುಮಲ್ಲಿರಿಯೊಂಪಿಂದನೊಂಪುದೊಂಪೊರಿಸುತಿವರೂ |
 ಲಸದವಯವಂಗಲ್ಗಾಕೃತಿಯೆಚ್ಚೆಲ್ವಿಕೆಯಿಂದ
 ಪೊಸತೆನಿಸಚ್ಚೆಲ್ವಿಕೆಯನ್ನೈದೆನಲವಿಂದಕಾ
 ನೊಸುವರಲ್ಲಿಯಮಾಲೆಗಾತಿಯಮುದನಕರಮೂರ್ತಿಯರ್ವಿರಹಿಗ್ಗೊಳ್ಳೊ ||೧೬||

in their smile²⁵; the *kunda*²⁶ in their bright, shining teeth; the lotus in their face; the *shirisha* wreath in their radiant and delicate arms; the champaca in their glistening nose; the water lily in their long eyes; the *kétaki*²⁷ in their nails;—and sold the remaining flowers. How shall I describe them?

15. The young damsels taking a white jasmin flower, sportively presented it as a large red jasmin²⁸; a dark blue water lily they, with smiling speech, called a white lily²⁹; a wreath of *surahonnè*³⁰ flowers they raised opposite their charming, beautiful bodies, and showed to all as a *suragi*³¹; eyeing the red lotus with a side glance of their long eyes, they called it a white lotus³².

16. By the delicious fragrance of their breathing sighs they infuse fragrance into the flower garlands they sell in their bazaars; delighted, they impart elegance by the elegance of their delicate creeper bodies; by the beauty of the form of their

25. This and the following are a series of comparisons frequent in poetry.

26. A species of jasmin.

27. A thorny flower.

28. From their ruby lips it appeared as such to the receivers.

29. Their bright teeth changed its appearance.

30. A white flower.

31. Which is of a bright gold colour, and very fragrant.

32. The glance imparted the whiteness.

ಯಿಂತೆನೆವಗಣಿಕಾಸಮೂಹಮಂನೋಡುತ
 ಶ್ಲಿಂಕಳದೇನಿಜಂಬರಮುಂದೆನಾನಾದಿ
 ಗಂತದಿಂಮುರಹರನಕೀರ್ತಿಯಂಕೇಳೊಡ್ಡದವಿದ್ವಿಧ್ವಂಸಮಂಪಡೆಯಲೂ |
 ತಂತಮವಿದ್ಯಾವಿನೋದಮಂತೋರಿಸುವ
 ಸಂತಸದೊಳ್ಳೈತಂದುನಿರದಿದೇಕೋವಿದರ
 ತಿಂಧಿಣಿಯೆರಾಜಿರಾಜಿಪರಾಜಗೇಹದಸಮೀಪವೆಡೆಗೈತಂದನೂ ||೧೭||
 ತಗರ್ವಿಣಿಸುವಸಿಪಿಲೆಗಚ್ಚಿ ಸುವಕೋಳಿಗಾ
 ಲಗವಕಾದಿಸುವಕುತುರಗದೇರಾಟಮಂ
 ಮಿಗೆತೋರಿಸುವನೆತ್ತ ಪಗಡೆಯೊಳ್ಳುಪ್ಪನದಿಸುವಜಾಜುಗಳನೊದ್ದಿನಲಿವಾ |
 ಬಗೆಬಗೆಯೆರಾಜುಪುತ್ರರತನುವಿಲೇಪನಾ
 ದಿಗಳೊರಸೊರಸಿನಿಂದುದಿದೇವರಮುಳದಧೂ
 ಳಗಲನಲ್ಲಿ ದೇಸೊಕ್ಕಾನಿಗಳ ಮೊಗಮೊಗದುಮಿಗೆಚ್ಚೆಲ್ಲಿಕೊಳ್ಳುತಿರ್ದೇವಾ ||೧೮||
 ತನ್ನೊಳ್ಳಿದೇಚ್ಚು ತಂದ್ವಾರಕಿಗೆಬಂದಿರ
 ಲ್ಪುನತಾನೈತಂದುನಿಂದುದೋರಾಜಿಸುವ
 ರಂನಂಗಳೊಡನೆಪಾಲ್ಗಡಲೆನಲ್ಪಣಿಸಾಧಕಾಂತಿಗಳ್ಳುಂಗೊಳ್ಳಿಸುವಾ |

radiant limbs, with joy they produce (in the flowers) a novel beauty. The flower-sellers there are the very arrows of Cupid to parted lovers.

(Several verses are omitted here.)

17. Having seen the multitude of beautiful courtezans, Bhíma proceeded thence, and as he advanced, came to the environs of the palace, that were brilliant with the thronging crowds of the skilful; who, hearing the fame of Krishna, had come from every region in hope of obtaining the ever-ready fulfilment of their desires³³, and assembled there with the joy of displaying their science and skill.

18. The rutting elephants there took up in their trunks, and threw over themselves, the perfumed powders that fell by friction from the besmeared bodies of the various princes engaged in ram-fighting, contests of partridges³⁴, cock-fighting, displaying their elephant and horsemanship, amusing themselves with dice and backgammon, and delighting in bets and gambling.

33. Gifts equal to their highest wishes.

34. Which are trained to fight.

ಪಂನಗಾರಿಧ್ವಜನರಾಜಗೃಹಮಂಕಂಡು
 ಸಂನುತನರೂಢದಿಂದಿಲ್ಲದುಮೈಯಿಕ್ಕಿಸಂ
 ಪಂನಮತಿವನಜಂತಳದೇನಲ್ಲಿಗೆವಿಪುಲಪುಲಕೋತ್ಸವಂಪೊಣ್ಣಲೂ ||೧೯||
 ಮಾರನಂಪಡದಜೆಲ್ವಿಂದಿರೆಯನಾಳ್ವ ಸಿರಿ
 ವಾರಿಜಾಸನಮುಖ್ಯದೇನಕೇಳಂಪೊರೆವು
 ವಾರಂತನಗೆಸಾಲದೆಂದುಭೂಪಾಲಕರಭಾಗ್ಯಮಂತಳೈದನೆಂಬಾ |
 ನೀರದಶ್ಯಾಮನರಮನೆಯೆಂದೊಡದರವಿ
 ಸ್ತಾರಮಂಬಂಣಿಸುವಜೆಂನಳವೆಪ್ಪೀಳೆನ
 ಲ್ವಾರುತಿರುಕ್ಕಣ್ಣೆರಮಣೀಯ್ಯನಾದುಬಹಳಮಣಿತೋರಣಾಪ್ರಭೆಗಳೂ ||೨೦||
 ಪಾರಿಜಾತಪ್ರಸರಪರಿಮಳಕೆಗನದೊಳ್
 ನೇರಿದಳುಮಾಲೆಗಳನುಜ್ವಲಿಪನೀಲಮಣಿ
 ದೋರಣಾದಪ್ರಭೆಗಳೆಂಬೇರ್ಪಡಿ ಸಲರಿದೆನಲ್ತೈರೆವಹುಯರಮನೆಯನೂ |
 ನೇರಿದಂಪನಜಂಬಾಗಲೊತ್ತಂನಪರಿ
 ವಾರಮಂನಿಲಿಸುತೊಳಪೊಕ್ಕನೇಂಸಲುಗೆಯೊಮು
 ರಾರಿಯೆಡೆಯೊಳ್ ದ್ವಾರಪಾಲಕತೇಡೆಯರೋರ್ವರುಮಂತರಾಂತರದೊಳ್||೨೧

19. Seeing the palace of Krishna, the lustre of whose gemmed turrets fascinated the eyes, as though the milk-sea, in order that the Immutable who dwelt in it might come and reside in Dwāraka, had itself come beforehand, and remained there with all its brilliant jewels,—the intelligent Bhīma alighted from his renowned chariot, prostrated himself, and proceeded thither; his hair erect with rising joy³⁵.

20. When I say that this is the palace of the Dark-cloud-complexioned, who, not content with the beauty that produced the god of love, the wealth that rules Lakshmi, and the bounty that sustains Brumha and the mighty deities³⁶, assumed the state of kings;—Say! is it in my power to set forth its grandeur? Thus magnificent was it to the eyes of Bhīma, with the varied lustre of its jewelled arches³⁷.

21. Bhīma reached the glistening palace of Krishna. It was impossible to distinguish the lustre of the arches of flashing sapphires from lines of bees mounting the ether for the Párijáta's

35. See, p. 53, n. 5.

36. Krishna is the father of Cupid, the husband of Lakshmi the goddess of

wealth, and by his bounty sustains all the gods.

37. Or crescents over the doors &c.

ಜನಪಕೇಳಾಸಮಯಕಸುರಾರಿಕನಕಭಾ
 ಜನರತ್ನದೀಪ್ತಿಗಲಸಾಲ್ಗಲಂಜನೇವಭೋ
 ಜನಕಾಲೇಗೈತಂದುಬಾಂಧವವೇರಸಿಕುಲ್ಯದುಕದಿವ್ಯಾಸನದೊಳೂ |
 ಜನನಿಯರುಣಿಸಲಿಕ್ಕಿಸವಿಗೊಲ್ಲನೆಚಮರವ್ಯ
 ಜನಮಂಟಿದುರಾಣಿಯರ್ಕಲದೊಳ್ಳರೆಸುರಂ
 ಜನಕಥಾಲಾಪದಿಂಪರುರನಾಂನದಾರೋಗಣಿಯೊಳ್ಳರುತಿಡೆನೂ ||೧೦೮||
 ಯೆನೇವಪೊಂಬರಿವಾಣಮಿಸುವಪ್ಪಲ್ಲಲೈ
 ಲ್ಲನುಪಕಾಲೋದನಂನೂಪಘೃತಭಕ್ಷಪಾ
 ಯಸಪರದೆಮಧುಕರ್ಕರಾಮಿಡಪಲ್ಲದ್ಯುತೀಕರಣಿಕಾಖತನಿವಣ್ಣಾ |
 ರಸರಸಾಯನನನಗಲ್ಪಪುಗಾಯಿಬಾಳುಕಂ
 ಕೃತನಕಚ್ಚನಿಪಾಲೋಸಗಲ್ಪಪುಬಗೊಳ್ಳನಿ
 ಪೊಸತೆನಿಸಿರಲ್ಪದನಚ್ಚುತಂದೇವಕಿಯುತೋದೆಯರ್ತಂದಿಕೃಲ್ಮೂ ||೧೦೯||

wide-spread fragrance³⁸;—and, stopping his retinue at the gate, entered. How familiar with Krishna! Not one of the warders detained him at any of the gates.

22. Hear, O chief of men³⁹! At that moment Krishna had entered the dining hall that glistened with rows of brilliance of golden vessels inlaid with jewels; surrounded by his relatives, he sat in a splendid seat; and, listening to pleasing narratives⁴⁰, was dining sumptuously; his mothers⁴¹ serving up the food most agreeable to his taste, and his queens attending at his side with fly-brushes and fans.

23. Admiring the sparkling rice, the well dressed pease, ghee, cakes, sweat rice-milk, sweatmeats, honey, sugar, meat, sauce, dressed fruits, vegetables, ripe fruits, custards, soups, pickles, dried fruits, puddings, seasoned pulse, milk, and curds, served up by Dēvaki and Yashódè in bright golden dishes and vessels, the Immutable partook of them, deeming them new⁴².

38. The Párijáta tree was produced at the churning of the milk sea, and perfumed the world by its flowers. It became the property of Indra; but was taken from him by Krishna at the instigation of Satyabhámè, his favourite queen, and planted in Dwáraka.

39. Janamējaya.

40. Related as an amusement by some of those who dined with him.

41. Dēvaki who bore, and Yashódè who reared, him.

42. More delicious than he had ever tasted.

ಗುಪ್ತದಿಂದಮರಗ್ಗ-ಮೃತವನುಣಿಸಿದನಿತ್ಯ
 ತೃಪ್ತಂಸಕಲಮುಖಂಗಳಹವಿಭಾ-ಗಮಂ
 ಸಪ್ತಾರ್ಚಿ-ಮುಖದಿಂದಕೈಕೊಂಡದರಫಲವನುಣಿಸುವವರನಾತ್ಮನೂ |
 ಕ್ಲೃಪ್ತಮೆನಿಸುವರಾಜಭೋಜ್ಯದೊಳ್ಗಾವುದಂ
 ಉಪ್ತಮಾಗದವೋಲಾರೋಗಣೆಯನ್ನೈದೆಲೋ
 ಉಪ್ತಿಯಿಂದಮಾಡುತಿದ-ತಂನಮಾನುಪಲೀಲೆಗಿದುನ್ವಾರ್ಥಮೆನಲೂ ||೨೪||
 ಹಾರನೂಪುರಕಂಕಣಾದಿಭೂಷಣಾರ್ಘ್ಯೂ
 ತ್ಯಾರರವಗಳಮೀಲುದಿನೊಳ್ಳೊದ್ದಲ್ಪಕುಚ
 ಭಾರದಿಂದನಗುವಾಗಿದಂಗಳತೆಲಹಗಲಸಿರಮೊಗಕೊಲಿವಕಂಗಳಾ |
 ಸ್ತೋರೋಲ್ಲಸದ್ರುಚಿರದಂತಪಂಕ್ತಿಗಳತಂ
 ಗಾರಸರಸೋತ್ತಿಗಳವನುತಾಪ್ತಮಹಿಷಿಯ
 ರ್ಚಾರುಜಾಮರತಾಲವಂ ತಮಂಪಿಡಿದಿಡ-ರಚ್ಚುತನಕೆಲಬಲದೊಳ್ಳೂ ||೨೫||
 ಕದ್ವಮನೆಮನೆಯೊಕ್ಕುಪೆಣೆಪಾಲೆನೆಗಳಂ
 ಮೆದ್ದುಗೋವಳರಮೇಳದಕಲ್ಲಿಗೂಳಕೈ
 ಮುದ್ದೆಯಂತೆಗದುಂಡುತುರುಗಾವಳಿ ಯಂಬಿಟ್ಟುಬಿಳಕೆರದಿಲ್ಲದೇ |

24. The Eternally-satisfied who secretly feeds the Immortals with ambrosia—the Supreme Spirit who, by the god of fire, receives the burnt offerings of all sacrifices, and causes (the performer of the sacrifice) to eat the fruit thereof⁴³, feasted with great avidity, that nothing of temporary⁴⁴ regal enjoyment might be lacking; deeming this suitable to his mortal-pastime.

25. Distinguished by the tinkling sounds of their necklaces, anklets, bracelets, and other ornaments, the waves of beauty of their creeper forms slightly bowed by the weight of their breasts that protruded their upper garments, eyes befitting their beautiful countenances, rows of bright teeth displayed by their cheerful smiles, and their loving, familiar speech;—on the right and left of the Immutable, stood his eight queens with fly-brushes and fans of palm.

26. “After going from house to house, stealing and eating butter and cream⁴⁵, living upon clots of rice from the herds-

43. i. e. rewards the merit of performing the sacrifice.

44. Temporary or finite, as opposed to his own eternal happiness.

45. See p. 32, n. 83.

ಹೊದ್ದಿ ಪಾಂಡವರನೋಲೈಸಲಾದುದುಭಾಗ್ಯ
 ಮಿದ್ಧವುರಾಜ್ಯಭೋಜ್ಯಂಗಲವುಪಡದವ
 ಕ್ಕುದ್ದುಗೈದವರೂಟದಿಡೆಯೊಳ್ ಜೋದ್ಯಮೆಂದಳ್ ಸತ್ಯಭಾಮೆನಗಾತಾ||೧೬||
 ಬಂದೆಗಲ್ಲಹದಿರತ್ತೆ ಮಾವದಿರಲ್ಪಿನೀ
 ನಾಯಲಾತನಬಂಧನಮಾತನುದಯಿಸ
 ಲ್ಪುದುದೀತನೆಜಗದ್ಗುರುಕಣಾಪಾಲಿಸುವನಿಂದ್ರಾದಿನಿಜಾರರನೂ |
 ಕುರುಪಿನಲ್ಪಹುದೆಮಾನವನೆಂದುಕೃಷ್ಣನಂ
 ಜರೆಯೆನೀನೀಸರವಳ್ಳೊಡನಾಡಿತನದಿಂದ
 ಪೆರೆಯುಪೇಡತ್ತ ಹೋಗಿಂದುದೇವಕಿಸತ್ಯಭಾಮೆಯಂಗಜೀಸಿದಳೂ ||೧೭||
 ನಿಮಬಂಧನವಬಿಡಿಸಿದವಂಗಿತವೆಬಂಧ
 ನಮಗುಳ್ಳದೇಕಾಯ್ದುದಿವಿಜರಂಪೊರೆವಮಂ
 ಚಮುಟಗಿವಿಡಿಯಲೇತಕೆನರನಕುರುಹುಗಾಣಿಸದವಂಪೆಳ್ಳವಿಗೊಲ್ಲೂ |

men's satchels⁴⁶, he left the cow-keepers' hamlet, immediately joined himself to, and served the Pándus, became rich, and obtained royal dainties! People who get these enjoy themselves at dinner! Surprising!" said Satyabhámè, laughing.

27. Dévaki reproved her: "Don't prate foolishly before your father and mother-in-law! What do you know? By his birth my bonds were broken⁴⁷! Don't you know that he is the world's spiritual preceptor? He sustains Indra and all the deities! Is he to be reproached as being a mere mortal? What are you to revile Krishna? Don't become insolent by familiarity! Begone!"

28. Satyabhámè replied: "Why was it that he who loosed your bonds was afterwards fast bound himself⁴⁸? Why was he who sustains the gods obliged to take to the whip⁴⁹? Why was it that he who shows not the defect of being mortal, went

46. i. e. cooked rice taken by them to the fields, and eaten cold.

47. It was announced to Kamsa that the eighth child of Dévaki should destroy him. He would have killed her instantly, but spared her on her husband's promising to give to him every child that was born. He kept Dévaki and her husband Vasudéva in close confinement; but liber-

ated them when he found that Krishna had escaped his fury.

48. When Krishna was a child, his mother, unable to keep him from crawling about in the dirt, fastened a cord round his body, and tied him to a rice mortar. From this circumstance he is called Dá-módara.

49. For a livelihood. See p. 74, n. 41.

ಸುಂಮನೇತಕೆಸಿಕ್ಕಿದಂಜಗದ್ಗುರುವೆನ್
 ನಂಮದೊಳ್ಗಿರಿನೀವುನಮಗೆಯುಂಗುರುನೀವೆ
 ನಂಮನಾಗದನೀವುತಿಳುವುದೆಂದಳ್ ದೇವಕಿಗೆಮತ್ತೆ ಸತ್ಯಭಾಮೇ ||೨೦||
 ಸತ್ಯಭಾಮಾದೇವಿಏದಿದಕಟಕಿಯಮಾತಿ
 ಗತ್ಯಂತಹರುದಮಂತಾಳ್ವ ದಕೆನಸುನಗುತ
 ಪ್ರತ್ಯುತ್ಪರಂಗೊಡುವೆನೆಂಬಿನಿತರೊಳ್ ಭೀಮನೇನೈತರುತಿಹುದನೂ |
 ಭೃತ್ಯರೇಚ್ಚರಿಸಿದೊಡೆಭಾವಮೈದುವನತನದ
 ಕೃತ್ಯದಿಂದಚ್ಚು ತಂಸೂಚೆಗಲ್ಲದದಲ್ಲಾ
 ಚೆತ್ಯಮಲ್ಲೊಳ್ಳವೊಸುವಡಾರೋಗಣೆಯನಮಯಮೆಂದುಸೈಳ್ಳೆಂದ್ರಿಬಂದೂ || ೨೧ ||
 ಆರೋಗಣೆಯನಮಯಮಾರ್ಗಿಭೂತಂಪೊಯ್ದು
 ದಾರನೀಮನೆಯೊಳ್ಳಂತೀಗಶ್ಲೇತಕೆಮೌನ
 ಮಾರುಮಿಲ್ಲವೆಪೊರೆಯೊಳ್ಳಹರೆದೇವಕಿಸತ್ಯಭಾಮೆಗಾವುದುಮಿಲ್ಲಲಾ |
 ಆರೆಂನನಿಲ್ಲತಡಸಿದರಾಯ್ತೆದುಭಿಷ್ಣು
 ಮೂರೊಳ್ ಪೆಳ್ಳೆಯದೆಧಾನ್ಯಮಿಲ್ಲಿಕರೆಯದೆವೃಷ್ಟಿ
 ನಾರಿಯರನಿಬರಂಕಟ್ಟಿಕೊಳ್ಳಲೇಕೆಬಿಡಲೆಂದುಮಾರುತಿನುಡಿದನೂ ||೩೦||

to war, and was so easily taken⁵⁰? Hold your tongue, and don't trust him as the world's preceptor! You are our preceptor. Know this, and don't make us laugh!"

29. Greatly delighted with Satyabhámè's jocularly, and smiling at it, Krishna was about to reply, when watchmen announced the arrival of Bhíma. Immediately, with the familiarity of a brother-in-law, Krishna made a sign, and a female servant stopped Bhíma, saying, "It is not proper to enter during dinner time."

30. Bhíma replied: "Whose dinner time is it? Who, in this house, has been struck by a demon⁵¹? Why is all now so silent? Is nobody at home? Are they gone out? There's nothing the matter with Dévaki and Satyabhámè? Who caused me to be stopped here? Have the crops failed, and the rain not fallen here, and caused a famine in the town? Then why does he keep so many women⁵²? Let him get quit of them⁵³!"

50. Krishna was defeated in battle by Jarásandha.

51. i. e. who is dead?

52. See p. 32, n. 83.

53. If he cannot afford to show hospitality.

ಭೀಮನಾದಿದನುಡಿಯೆಕ್ಕೇಳುತ್ತಿಹೊಸತೃ
 ಭಾಮೆಯರವೊಗನೋಡಿನಗುನಗುತಮುರಹರಂ
 ತಾಮತ್ತೆರಭಸದಿಂಭೋಜನಂಗೈವುತೊಡನೊಡನೆಧಿರನೆಶೇಗಲೂ |
 ತಾಮಸಮಿದೇಕೆನಾಂಬಂದನೋವನಮುಳ್ಳಿದೊ
 ದೀಮೂಜಗಂನಿನಬಾಯೊಂದುತುತ್ತಾಗ
 ದೀಮನುಜಗನುಜರಂಜಲ್ಲರಾರೆನನುಳುಹೆಂದನಿಲಜಂಜೇದನೂ ||೩೦||
 ಬಿಡದೆಕಳವಿಂದಲೋಗರಮನೆಗಲ್ಗಂಪೊಕ್ಕು
 ತುಡಿತಿಂದವನಭೋಜನಕ್ಕೆಮುಪ್ಪಾಂನಮಾ
 ದೊಡೆಕೆಲಬಲಂಗಳಂನೋರುವನೆಗೋವಳ್ಳಂಗಳಗುತನಮಾದಬಲಕಾ |
 ಪೊಡವಿಯಂಕಂರುನಡೆವನೆಮುಳ್ಳದುಮಾವನಂ
 ಬದಿದವಂನೆಂಟರರಿವನೆನೊಲೆಯಗೊಟ್ಟಿಲ್ಲಗು
 ಗುಡಿದವಂಪುರುಷಾಧೀಯಾದವನೆನಾವಜ್ಞರೆಂದುಮಾರುತಿಜರೆದನೂ ||೩೧||
 ದೇವತನಮಂಟಿಟ್ಟುನರನಾದವಂಗೆಬಳ್ಳ
 ಕಾಮಕಾರವಮಿಡುದಿನನಾಚುವನೆನಾಕು
 ನಾವೀತನಂಕಾಣ್ಪುದುಜಿತಮಲ್ಲೆಂದುಭೀಮಂವಿಭಾದಿಸಲತ್ತಲೂ |

31. Hearing the words of Bhīma, Krishna looked on the face of Rukmini and Satyabhāmā, smiled, and ate with increased eagerness, frequently and loudly belching. Bhīma cried out, "Why this *tāmasa*⁵⁴? Have I come alone? When angry, the three worlds are not a mouthful for you! What regard then will you have for mere mortal men? O spare me!"

32. Reviling him, Bhīma continued: "When a fellow who spares not, but enters strangers' houses by stealth, and devours all he can lay hands upon⁵⁵, gets hold of savoury food, will he look to the right or left? When a cowherd becomes a king⁵⁶, will he see the ground as he walks? Will he who, in anger, slew his father-in-law⁵⁷, regard his relatives? Will he who drunk the life of her who suckled him⁵⁸, be benevolent to others? I know not!

33. What respectability can he have who lays aside divinity, and becomes a man? Has this fellow any shame? Enough! It is not fit I should see this fellow!" Thus Bhīma turned con-

54. The quality of darkness, foulness, or ignorance.

55. See p. 118, verse 26.

56. See p. 83, n. 86.

57. Krishna slew his father-in-law Kamsa.

58. See p. 32, n. 85.

శ్రీవరచంద్రసునగయ్యోజ్జాగరదందదిం
 దావగంబందనలజనిత కరతదేద
 ధావర్ణేతకేకేలపమేనేమత్తే చవనసుతనేలృపేగుతలింతేందనూ ||33||
 దేవనిమజ్జాననసలగేనమగుంటిసం
 భావిసువరిల్లీంమనిల్లి నిలిసిదరేన
 లావృతదసిదేవిత్త బాయేనుతనేరగపిడిదోడనేకాల్గ రసికేలండూ |
 ఆవివిధభోజ్యదీందారోగినిదబళక
 తివిదసుగంధకపూరకాంబులపు
 ధ్యావళకళిందసత్కరిసిదంభిమనంసురపురదలక్ష్మీకనూ ||34||
 దప్యమగుంధి సంపూర్ణాం అంతుగుంధిలక్ష్మం చద్యం ౨౯౭లిక్ష్మం మంగళం||

ఏళినే సంధి.

సూజనీ. అధ్వరకేయోదవరగడణదందానవకు
 లధ్వంసీహస్తి నావతిగీబిజయంగీవు
 తధ్వదోల్లూగి దనుసాల్యనంగేల్ప పాండవరనురపాలిసిదనూ||

పద్యం

భూరమణకేళినిలతనయనంకూడికేలం
 దారోగినిదబళకనవకుసుమగంధక
 ర్పూరకాంబులమంకేలడుతకృతవమ౯నకరసిధమ౯జనమబకే |

temptuously away; when Krishna, as though he had but just been informed, smiling, asked, "When did Bhíma come? Call him here! Who stopped him? Why are you angry?" Then Bhíma again entering, thus replied:—

34. "My lord! Have I the familiarity that Arjun has with you? No one respects me! They stopped me here!" Then Vishnu of Dévapura replied, "I caused you to be detained; come this way!" took hold of his garment, immediately seated him; and when he had partaken of the various dainties, honoured him with abundance of perfumes, camphor, betel, and wreaths of flowers.

CHAPTER VII.

Contents. Krishna comes to Hastinápura to the sacrifice, with all the Yádavas; overcomes Anusálva who attacked them in the way; and greatly protects the Pándus.

Verse 1. Hear, O lord of earth! After Krishna had dined with Bhíma, and presented to him fresh flowers, sandal, cam-

ವಾರಣನಗರೀಗನಂಮೊಡನೆನಡೆತರಲಿ
 ದ್ವಾರಕೆಯೊಳ್ಳದ್ ಜನರೆಲ್ಲರುಂಪೊಯ್ಯುಗೂ
 ಡಾರಮಂಪೊರಗಿಸಾರಿಸುಪುರದೊಳ್ಳೆಂದುಮಧುಸೂದನಂನೇಮಿಸಿದನೂ ||೧||
 ವನುದೇವಹಲಧರಪೋಳ್ಳಲಿನಲ್ಲಿರ್ದುಂಪಾ
 ತಿಸಲುಳ್ಳದಪ್ರದ್ಯುಮ್ನಗದನಾಂಬನನಿರುದ್ಧ
 ನಿತಕತನಕ್ರೂರಸಾತ್ಯಕಿಪ್ರಮುಖಯಾದವರೆಂಮಕೂಡೆಬರಲಿ |
 ಪೊಗಗಿಮಿಗೆದೇವಕಿಯೊಡನೆಶೆರಳಲರನಿಯ
 ರೊಪ್ಪಸತೆನಿಪವಸ್ತು ವಂತೆಗಸುಖಂಡಾರದಿಂ
 ದೆನೆವಪುರಜನಪರಿಜನ್ಮಸ್ತ್ರೀಯರೈದಲೆಂದಸುರಾರಿನೇಮಿಸಿದನೂ ||೨||
 ಬಲ್ಲಕಕೃತವಮೇಕನನೇಮದಿಂದನಗರದೊ
 ಲೈತ್ತಿಲ್ಗದವುನಿಸಾಸ್ತಕೋಟಿಗಲೈರಮಟ್ಟು
 ದುಳ್ಳಯದೆಸಮಸ್ತಜನಮೈದಿದವುದೇವಕಿಯಕೋಡೆಯರದಂಡಿಗಗಳೂ |
 ಕೆಳದಿಯವೇರಸಿರುತ್ತಿಹೆಸತ್ಯಭಾಮಾದಿ
 ಲನೆಯರಪಲ್ಲಕ್ಕಿಗಳಸಾಲ್ಗಲೆಂದುಕೆಲ
 ಬಲದಸುಯಿಧಾನದಂತೆರಳದವುಕೋಕದಸುವಸ್ತುಗಳನೆತ್ತಿಸಿದರೂ ||೩||

phor, and betel, he called Kritawarma¹, and commanded him, "Let all the inhabitants of Dwáraka now accompany me to Hastinápura to the sacrifice of Dharmaráya; have the tent pitched outside²; and make proclamation in the city.

2. Let Vasudéva and Balaráma³ remain and guard the city. Let the rest of the Yádava chiefs Pradyumna⁴, Gada⁵, Sámbar⁶, Aniruddha⁷, Nishata⁸, Shata⁹, Akúra¹⁰, and Sátyaki¹¹, accompany me. Let the queens, in great splendour, set out with Dévaki. Take the greatest rarities from the treasury. And let the well dressed people of the city, the household, and the women come."

3. Immediately, at the command of Kritawarma, the multitude of war drums resounded throughout the city; the whole population went forth; the litters of Dévaki and Yashódè moved

1. One of his generals.
2. A short distance forward on the journey.
3. The father and elder brother of Krishna.
4. A name of the god of love, Krishna's son by Rukmini.

5. A son of Vasudéva.
6. Krishna's son by Jámavati.
7. Son of Pradyumna.
8. Son of Balaráma.
9. Brother of Nishata.
10. A minister.
11. Son of Vasudéva.

ಸುತನೋದರಜ್ಞಾತಿಮಿತ್ರಬಾಂಧವಪುರೋ
 ಹಿತನೊಡನೆಪೊರಮಟ್ಟನಸುರಾಂತಕಂಸಮಾ
 ವೃತವಟುಗಳಿಂದಸಂಹಿತಕಾಸ್ತ್ರಗೃಹದ್ವಿಜರಾಯತಂಗಳಿಂದಾ !
 ಚತುರಂಗಬಲದಿಂದಭೂಭುಜದ್ರವ್ಯದಿಂದ
 ದತುಲಸಂಭಾರದಿಂದವೈಶ್ಯಕೈದಿತುಕೂದ್ರ
 ವಿತತಿನಾನಾಜಾತಿಗಳೈರವಿಂತಮತಂಮವಿನಿಯೋಗದಿಂದಾ ||೪||
 ಪೊಟ್ಟಿಗಳನ್ನೇಸರದಪೊರೆಯಾಳ್ತಕಂಬಿಗಳ
 ಗೊಟ್ಟಿಗೆಯಕೊಲ್ಲಾರಭಂಡಿಗಳಮೇಲೆಸರ
 ಕಿಟ್ಟಣಿಸಿನೂಕಿದುಗೋಮಹಿಷಿಕುಲದಕೀರಾರಬಿಡದೈದಿತೊಡನೇ |
 ಭಟ್ಟಿಸಿದವಾನೆಕುದುರೆಯರಥದನೇನಿಪೊರ
 ಮಟ್ಟಿದಂದಣದಲ್ಲಕ್ಕಿಗಲರಾಜಿನಾ
 ಲಿಟ್ಟುನಡೆದವುಥತ್ರಜಾಮರಕತಾಕೆಗಲೈರಲತುಜನಂಮುದದೊಳ್ಳೂ ||೫||
 ವಿಟರಮೇಲಂಗಳಂಜೇಟಿಯರಗಡನಿಂದ
 ನಟವದೂಪಕವಂದಿಗಾಯಕರತಂಡದಿಂದ
 ಕಟಕಿಧ್ವನಿವ್ಯಂಗ್ಯಸರನೋಕ್ತಿಗಳೆಡೆಗುಬಯಲನಗನೋಟಂಗಳಾ |

forward. Accompanied by the female train, the lines of palankeens of Rukmini, Satybhāmā, and the other queens, set out with guards on the right and left; and the valuables of the treasury were brought forth.

4. With his sons, brothers, relatives, friends, kinsmen, and priests, Krishna set out, accompanied by Bramins with their Brahmachāris¹², and those learned in the shastras; Kshatriyas with the myriads of their forces; Vaishyas with their wealth and unequalled preparations; and the multitude of Sūdras; crowds of every class with their several gifts.

5. Upon camels, mules, head-coolies, cavady coolies, and various waggons, the goods advanced, crowding the road. The entire folds of cows and buffaloes came forth; and with them, a crowding host of elephants, horses, and chariots. A row of litters and palankeens set out. Parasols, fly-brushes, and banners proceeded in lines; and the people went forth with joy.

6. With a concourse of paramours, a troop of bawds, a multitude of dancers, stage-players, bards, and musicians, the courtezans went forward in crowds, displaying their irony, punning,

12. Young bramins from the time of marriage; during which they are engaged in studying the vedas, &c.

ನಟಣೆಗಲ್ಲನಡೆಯುಭಂಗಿಯುಬರಿಯುಬೇಟದತಿ
 ಕುಟಿಲಾಂಗದೊಲಪುಗಲ್ಲವಾರನಾರೀಜನಂ
 ಕಟಕದೊಳ್ಳಾಡುಮುಕರನೆಡೆಗೆಡಿಸುತೊಗ್ಗಿನಿಂಪೊರಮಟ್ಟುಬರುತಿರ್ದರೊ ||೭||
 ನಾಗಪತಿಗನದಳ್ಳಂಕಮಕಂಗರುದಿಹಾ
 ನಾಗತತಿಗಲ್ಲನಲ್ಲ ಧರಿಸಲರಿಬೆಂಬಂತೆ
 ನಾಗಣಿಸಲರಿಯೆನಿದುಪೊಸತೆನಲ್ಲಟಹನಿಸಾಸ್ಥಕಹಳಾರವದೊಳ್ಳೊ |
 ಸಾಗರದಮಧ್ಯದಿಂದೆದ್ದು ದೋಮತ್ತೊಂದು
 ಸಾಗರಂವೀಳೆಂಬೋಲಖಿಲಯಾದವಕಟಕ
 ಸಾಗರಂದ್ವಾರಕಾನಗರಮಂಪೊರಮಟ್ಟುನಡೆಗೊಂಡುದೇವೀಶೈವನೂ ||೮||
 ಕಳ್ಳುಪುತ್ರೈತಂದವನುದೇವಬಲಭದ್ರರಂ
 ಬಲಕವಂದಿಸಿಪರಕೆಗೊಂಡುಸಂತೈಸಿನಿಜ
 ನಿಲಯರಕ್ಷೆಗೆನಿವಿಸಿಬೀಮನಂಬೀಶೈಲ್ಯಾಳಿಸಿಕಾಹಯಾರೂಢನಾಗೇ |
 ಉಲ್ಲದಯಾದವರಲ್ಲರಂಕೂಡಿಕೊಂಡುಮುಂ
 ದಲೈದುಮಧುಸೂದನಂಮಧ್ಯಮಾಗದೊಳ್ಳೊಂದು
 ಕೊಳ್ಳನಿರಲ್ಕವಿಬೀತಂಬಿಡಿಸಿನಸುನಗುತರುತ್ತೀಯೊಳ್ಳಂತೆಂದನೂ ||೯||

sarcasm, wit, affected airs, loud laughter, leering, mincing gait, coquetry, wantonness, and amorous gestures of their pliant limbs; impeding the march of the lechers in the army.

7. As though from the midst of the sea another sea arose with the roaring of war drums and trumpets, which the lord of serpents¹³ was too weak, the turtle¹⁴ unable, and the elephants of the eight quarters¹⁵ too feeble, to bear; and which I am unable to describe, being hitherto unheard of,—the sea of the entire Yádava host set out from Dwáraka, and marched forward. What shall I say?

8. Having saluted Vasudéva and Balaráma who came a short distance to see them on their way, received their blessing, consoled them, appointed them to guard his city, and caused Bhíma to take leave of them,—mounted on a charger, Krishna went forward with all the rest of the Yádavas, and there being a lake in the middle of the way, he ordered a halt; and, smiling, thus addressed Rukmini :—

13. See p. 12, n, 23.

14. The turtle is supposed to support the serpent, upon which rest the elephants of the eight quarters.

15. The earth is said to be supported at each of the eight points of the compass, by an elephant.

ರಾಜಮುಖಿನೋಡೀಸರೋವರದಪದ್ವಿನಿಗೆ
 ರಾಜಹಂಸಕ್ರೀಡೆಪುನ್ನಾಗಕೇಳುವಿ
 ಭ್ರಾಜಿತಮಧುಪಗೋಷ್ಠಿ ಸಂದಪ್ತದುರವಿಗಿತಾನರಸಿಯಾದಪಳ್ಳದೆಂತೋ |
 ಸ್ತ್ರೀಜನಕೆಸಹಜಮಿದುಮೇಲೆಕದಮಜಾತೆ
 ಮಾಜುವಳೆದೆಯೊಲ್ಲದಕಪ್ಪು ತೆಯನಿಡುಜಗಕೆ
 ನೋಜಿಗವೆಚಂಚಲೆಯಲಾಪತಿಯನೊಸುವಳೆಪೀಳೆಂದೊಡಂತೆಂದಳ್ಳೂ ||೯||
 ದೇವನೀಂಪದ್ವಿನಿಗೆಪಳ್ಳವನಾರೋಪಿಸುವು
 ದಾವಸಂಸುತರಾಜಹಂಸಪುನ್ನಾಗಮಧು
 ಪಾವಳಿಯನೋವಲಾಗದೆಮಾತೆಮಕ್ಕಳೊಡಗೂಡಿದೋಡೇಂಧರೆಯೊಳ್ಳೂ |
 ಜೀವನಂನಿಂದೊಡಾದುದುಪಂಕಮಿಲ್ಲಿತಾ
 ನಾವಿಭಾವಿಸಿದೊಡೇಂಕಪ್ಪು ಹೃದಯಕೆದೋಪ
 ಮಾವುದಾಣ್ಣಂಗೆನಡನಡುಗಿದೊಡೆಚಲೆಯನಾವೆಯೆವಿದನೆಂದಳ್ಳೂ ||೧೦||

9. "See! O moon-faced! The *padmini*¹⁶ of this lake indulges in *rājahamsakridè*¹⁷, *punnāgakēlī*¹⁸, and the company of the shining *madhupas*¹⁹! How, then, can she be the wife of the Sun²⁰? This is the nature of women! Besides, a sin-born woman²¹ will conceal the sin²² within her bosom. Does the world wonder at this? Is she not fickle²³? Will she regard her husband? Tell me!" Rukmini replied:—

10. "My lord! How can you falsely impute blame to the *padmini*? Is she not at liberty to cherish *rājahamsa*, *punnāga*, and the race of *madhupas*²⁴? If a mother abide in company with her children, what (blame is there) in the world? Water standing has caused the mud²⁵. What if she have sprung up here? What sin is there in the heart where Krishna dwells²⁶? Is she fickle because she trembles in the presence of her lord²⁷? This I know not!

16. Women are distinguished into four classes according to beauty and excellence; of which *padmini* is the highest. *Padmini* means also a place abounding with lotuses.

17. This phrase signifies the sporting of swans, and, dalliance with a king.

18. The sporting of elephants (in the water,) and, dalliance with nobles.

19. Bees, as being fond of sweets; and drunkards, as being fond of wine or spirits.

20. Which the lotus is called, because of its opening at sunrise.

21. The expression means also, sprung from mud, as the lotus is.

22. Or the black mark in its centre.

23. Or waving, as applied to the lotus.

24. The words are used here only in the sense of swans, elephants, and bees.

25. The word means also sin.

26. Or what fault is there in its being black in the centre?

27. The sun.

ಪುರುಷನೋರ್ವಂಗೆನಾರಿಯರುಂಟುಪಲಬೋ
 ಧರೆಯೊಳ್ಳಂಗನೆಗೆಪತಿಯೋರ್ವನೆಗತಿಯೆಂಬ
 ಪರಿವಿಡಿಯನರುಹಿಸುವಡಾವೀರವರಲ್ಲದೋರ್ವರುಮಿಲ್ಲಮಿಂನುಬರಿದೇ |
 ಸರಸಿಯೊಳ್ಳಗವದ್ವಿಷಯದೂಷಿಸಲುಭೇದ
 ಪರಮಪಾವನೆಯೆಂದುನಿವನುತಮಾಂಗದೊಳ್
 ಧರಿಸಿದನೆಲ್ಲವಿವ್ರತೆಯೆಲ್ಲದಿಹಳೆವೇಳೆಂದುರುಕ್ಮಿಣೀನುಡಿದಳೊ ||೧೧||
 ನರಕಾಂತಕೇಳಲ್ಪಳಕರುಕ್ಮಿಣಿಯಮಾತಿಗೆ
 ನರಕಾಂತಕಂಮೆಚ್ಚಿನನುನಗುತನಿಂದುವಾ
 ನರಕಾಂತಕೇತನಾಗ್ರಜನೊಳ್ಸರಸವಾಡುತೊಲವಿಂದಪಾಳಯವನೊ |
 ಸರಸಿಸುತ್ತುಣಶೀರದೊಳ್ಪ್ರದಿಸಿಸುಭಟರು
 ಸರದಸುಯಿಧಾನದಿಂದಿರುಳಕಳದಪರವಾ
 ಸರದಸೂಯೋದಯದೊಳ್ಳಲ್ಲಿಂದಯಾದವರದಂಡುನಡೆದುಪಥದೊಳ್ಳೊ ||೧೨||
 ಅಮಾಧವಂಪಯೋಗತಿಯಿಂದಗಜಪುರದ
 ನೀಮೆಗೈತಂದುಗಂಗಾನದಿಯತೀರದೊಳ್
 ಭೀಮನಂಸುಯಿಧಾನಕಿರಿಯಾದವಕಟಕಸಾಗರವನ್ನೆ ಬಿಡಿಸೀ |

11. In this world one man has many wives; her husband alone is woman's support; there needs no one but ourselves two to declare this custom²⁸. Therefore no more falsely revile the *padmini* in the lake! Tell me! Can she be otherwise than virtuous when Shiva, on account of her great purity, placed her on his head²⁹?"

12. Hear, O chief of men! Krishna, pleased with the speech of Rukmini, smiling, stood, joked with Bhīma, kindly dispersed the army on the banks of the lake; and, having passed the night under guard of numerous warriors, at sunrise of the following day the army of the Yādavas proceeded thence on their way.

13. By stages Krishna reached the neighbourhood of Hastināpura; on the banks of the Ganges placed Bhīma in charge; halted there the sea of the Yādava host; and (himself) went forward for the pleasure of seeing the lord of earth³⁰. In the

28. Krishna had many wives; she had no husband but him.

29. Shiva uses the lotus to adorn his head.

30. Dharmarāya.

ಭೂಮಿಕಾಕದಕೇನೋತ್ಸವಕೇಬಿಜಯಂಗೈದ
 ನಾಮಧ್ಯಮಾಗೇದೋಳ್ಕುಂಡುಮಹಾಜನಂ
 ತಾಮರಸನೇತ್ರನಂತಮತಮಗಿನುತಿಸಿದನೇಗಮಾಗಮೋಕ್ತಿಯಿಂದಾ ||೧೩||
 ಪುತಿದಮೇಕಾನ್ತಾಗಮಸ್ತುತಿವಿಜಾರದಿಂ
 ಗತಿಗೆಟ್ಟಿಬ್ರಹ್ಮಹತ್ಯಾದಿಪಾತಕಕೆನಿಟ್ಟು
 ಶಿತವಸ್ತ್ರರಣೆಮಾತ್ರದೊಳ್ಳಪ್ಪುದೆಂದೊಡಾತ್ರಮನಾಲ್ಕರೊಳ್ಳಾದಿದಾ |
 ವ್ರತದಾನಜಪತಪಸ್ವಿಧ್ಯಾಯಪೂಜೆಸ
 ತ್ಯಕ್ತಸಮಾಧಿಗಳೆಮಗಿನೆನ್ನನೀಕ್ಷಿಸಲುನಿ
 ಪ್ತಿತಮಾದವೆಂಬುದೇನುತಿಯೆನಿನಗೆಂದುಹರಿಯೆಂಪೊಗಲ್ಲರಾಪಾವೇರೂ ||೧೪||
 ಕಾಣಿಕೆಯನಿತ್ತೆರಗಿಕಂಡುದುಸಕೇಜನ
 ಕ್ರೇಣಿಕತಮತಮಗಿಮುಗಿದತ್ತಿದನೋಸಲೆಡೆಗೆ
 ಪಾಣಿಕೆಗಳನಾಪಥದೊಳ್ಳೋರ್ವನತೇಕಿಬಂದುನಾನಾಪ್ರಕಾರದಿಂದಾ |
 ವೇಣುವೀಣಾದಿಸಂಗೀತವಾದ್ಯಸ್ತುತಿಯೆ
 ಕೇಣಿಗೊಂಡುರುಪುತಿರುದಭಿನವಕಲಾಸಪು
 ಮಾದಸುನೃತ್ತದಿಂಮೆಚ್ಚಿಸಿದಳ್ಳಚ್ಚುತನನಚ್ಚುರಿಯರಚ್ಚುರಿಯೆನೆ ||೧೫||

midst of the way many people saw the lotus-eyed, and praised him to one another in the language of the vedas and shastras.

14. The bramins lauded Krishna, saying, "What praise³¹ is it to you to say that the mere recollection of you takes away the guilt of braminicide and other sins that cannot be removed by the study of the vedas, ritual, shastras, and law? and that the sight of you gives us all the merit of the vows, charity, devotion, austerities, study of the sacred books, worship, sacrifices, and meditation performed in the four states³²?"

15. The whole multitude of people presented offerings, prostrated themselves, and saw him. Every one raised his joined hands to his forehead. A female dancer came into the road, and, in various modes, accompanied by the sound of pipes, lutes, and other instruments of music, wheeling according to the newest art, by her dancing delighted Krishna, and astonished even the celestial nymphs.

31. i. e. how small a part of your praise!

32. The four conditions of a bramin's life are Brahmachāri; (see p. 124, n. 12.)

Grihasta, or householder, after marriage; Vanaprastha, or residence in the forest for the purposes of uninterrupted devotion; and Sanyāsi, or religious mendicant.

ನಾಗನಗರಿಯನಗಧರಂವೊಕ್ಕುಬರುತಿಡೆ
 ನಾಗನಗರಪುಮುಖ್ಯರೆಡೆನಾಸಿರವೆಡೆಯ
 ನಾಗನಗರಿಯಾಂಗತಲ್ಪದವನಿವನೆಂದುಗಗನದೊಳ್ ಕೈವಾರನೇ |
 ಬಾಗಿಲಂನಾಡುತಮತಮಗೀತಾಮಿನಿಯರಿಂ
 ಬಾಗಿಲಂಬಿಗುವಲಮುಡಿದಿಗಲಿರಂಗಲ್ಲಂ
 ಬಾಗಿಲಕ್ಷ್ಮೀಪತಿಗೆವಂದಿಸಿದರೊಲವಿಂದರಾಜಮಾಗಾಂತರದೊಳ್ ||೧೬||
 ರಾಜಮಾಗಾದಕೆಲಬಲದಗೊಪ್ಪರದೊಳ್
 ರಾಜವದನೆಯೆರಗರುಚಂದನಸುಧೂಪನೀ
 ರಾಜನಧಲಾಕ್ಷಾಂತಂ ಬೂಲಬಹುವಿಧಕುಸುಮಲಾಜೆದೂವಾಕ್ಷತೆಗಲ್ಲಾ |
 ರಾಜಿಗಲನಲವಳನೆಮಣಿತೋರಣಾಪ್ರಭವಿ
 ರಾಜಿಸುವಧಮಗುತನರಮನೆಯಬಾಗಿಲೆ
 ರಾಜೀವಲೋಚನಂಬರೇಳ್ವ ಭೂವರನಿದಿಗೊಂಡನುತ್ಸವದೊಳ್ ||೧೭||
 ಧಮಗುತನಂಕಂಡುನಗುತಮುರುಪುಜೇಮ
 ನಿಮಿತವರೂಢದಿಂದಿಲ್ಲದುನ್ಮಪವರನಡಿ
 ನಿಮಲಕಿರಣಮಂಜಾಚುತಿರೆತೊಲಾಹರಿಯಂಘ್ರಗರಗಂನಮಿಸಲಾ |
 ಪಿಮೆಯಿಂತೆಗದುಬಿಯಪ್ಪಲವನೀತ್ವರಂ
 ನಿಮಾಯನಂಮಗುಲೈತಕ್ಕೈಗಲಾಗಲಮ
 ರಮಹೀಪಾಲಕನಪೂರ್ವಕೃತಪುಣ್ಯಮಂಜುಣಿಸಿದರಂಬರದೊಳ್ ||೧೮||

16. When Krishna entered Hastinápura, Indra and the other deities praised him in the sky, saying, "This is he who reclines on the huge body of the thousand-crested serpent." Coming to their doors, the females bowed their heads adorned with long, pendent hair decked with flowers; and, throughout every street, joyfully adored the lord of Lakshmi.

17. The moon-faced ones upon the lofty mansions on both sides of the street, presented abundance of *agaru*, sandal, fragrant incense, wave-lamps, fruit, betel, various kinds of flowers, parched corn, sacred grass, and coloured rice. When the Lotus-eyed arrived at the gate of the son of Dharma's palace, that sparkled with the lustre of crescents of gems, the king, hearing of it, came forth with joy to meet him.

18. Seeing the son of Dharma, Krishna smiled, alighted from his golden chariot, and presented his magnificent crown at the king's feet. The king, stepping aside, prostrated himself at the

ತದನಂತರದೊಳಾಮುರಾಂತಕಂಧೃತರಾಪ್ತೃ
 ವಿದುರಕೃಪಕಂಧಾರಿಕುಂತಿಯುಗೌಭಿನಮಿಸಿ
 ಮುದದಿಂದನನಕುಲನಹದೇವಪ್ರದೇತುಯೌವನಾತ್ಯಾದಿಗಳನೂ |
 ಪದಕಮಲಕರಗದೊಡೆತೆಗದುತಕ್ಕೈಸಿದೌ
 ಪದಿಸುಭವೈಯರನೊಲವಿಂದಕಾಣಿಸಿಕೊಂಡು
 ಪದುಳಮಂಕೇಳ್ದು ಸುಖಗೋಷ್ಠಿಯಿಂಕುಳ್ಳಿದೇವಭೃಕನೃಪನಿಂತೆಂದನೂ ||೧೯||
 ದೇವದೇವಕಿದೇವಿಮೊದಲಾದವಗೇವನು
 ದೇವಹಲಧರಮನ್ವಥಾದಿಗಳಗಖಿಳರಾ
 ಸೇವಾಸಕ್ತೈವಪದುಳಮೆಭೀಮಸೇನನೇಗೈದನಾರುಂಬಾರದೇ |
 ನೀವೆಚ್ಚೆತ್ತೈಸಿದಿರಿದೇನಿನೆನಮಸ್ತು
 ಜಾವಿಭವದಿಂದಮಾರುತಿಸಹಿತಬಂದುಗಂ
 ಗಾವತಿಯುತೀರದೊಳ್ಳುಟ್ಟುಬೆಂದುಯಕಟಕಮಂನೋಳ್ವದೇಳೈಂದನೂ ||೨೦||

feet of Krishna; who, with great affection, took, and warmly embraced him. The king, in return, clasped Krishna; and the gods in the sky extolled the king's former merit³³.

19. After this, when Krishna had prostrated himself to Dritarásht³⁴, Vidura³⁵, Kripa³⁶, Gándhárí³⁷, and Kunti³⁸; affectionately taken and embraced Arjun, Nakula, Sahadéva, Vrishakétu, Youvanáshwa, and others, who had prostrated themselves at his lotus-feet; kindly seen, and enquired after the health of Droupadi and Subhadre³⁹; and was happily seated,—the king thus addressed him :—

20. "My lord! Are the queen Dévaki and the rest,—Vasudéva, Balaráma, Manmatha⁴⁰, and the others,—and all the female household, quite well? What has become of Bhíma? How is it that you have favoured me with a visit unaccompanied by any one?" "My army, with all my people, came along with Bhíma, and is now encamped on the bank of the Ganges. Let us go and see them⁴¹."

33. Merit which he had acquired by virtuous deeds in former births; and which gained for him such favour from Krishna.

34. Father of the Kurus.

35. Half brother of Dritarásht³⁴.

36. Instructor of the Kurus and Pándus.

37. Wife of Dritarásht³⁴.

38. Mother of the Pándu princes.

39. Wife of Arjun.

40. A name of Cupid.

41. lit. rise to see them.

ಯೆಂದುಹೃದಯಲಜ್ಜಾ ನನಸೊಗಸೋಡಿನಾ
 ವಿಂದುಧನ್ಯಭಕ್ತ ರೆಡೆಗೇದರ್ಯಾಣವಂ
 ಬಂದುದಜ್ಜ ರಿಯಲಾಬಂಧವರದುತನನಮಗೆಕೌತುಕಮವುಪ್ಪದೂ |
 ಮಂದಿಯಂಕರಸುನಡೆನಗರಗುಡಿಶೋರಣಗ
 ಳಿಂದಮೆರೆಯಲಿಬರಲಿಸಿಂಗರದಬಾಲಕಿಯ
 ರಂದಣಗಳಂಪಿಡಿಯಲರಸಿಯುಪೋರಮಡಲಿಜನಮೆಂದುನೃಪನೆದ್ದನೂ ||-೦೧||
 ಬಳಿಕನೃಪನಾಜ್ಞೆಯಿಂದಾಹಸ್ತಿನಾವತಿಯ
 ಪೊಳಲನುರಸಿಂಗರಸೆಪೊಳ್ಳಗದುದುಕೂಡೆಮಂ
 ಗಳವಾದ್ಯಸಂಕುಲನೆರದುದುಸಕಲಪಾರಜನಮಲಂಕಾರದಿಂದಾ |
 ಹೊಲವಮಣಿಭೂಷಣದಪ್ಪೊಳ್ಳಿಟ್ಟೊಸಿದ
 ರ್ತೃತಂತ್ರಮೈದಸಂದಣಿಸಿದುದುಪಾರಕರ
 ಕಳಕಳದನೃಪತೃಗೀತಂಕಳವಿಲಾಸದಿಂದಿದಿಗೋಳ್ಳಲೊರಮಟ್ಟರೂ ||-೦೨||
 ಉತ್ಸವದೊಳ್ಳಧ್ವರಹಯಂಮುಂದೆನಡೆಯೆಭೀ
 ಭತ್ಸನೊದಲಾದನುಜರೆಡಬಲದೊಳ್ಳರೆಭಕ್ತ
 ವತ್ಸಲಂಬದಭಾಗದೊಳ್ಳರಿಪಿಂತೆಮುನಿಕರಮೈತರೆಮುದದೊಳ್ಳೂ |

21. As Krishna spoke, the king, looking on the face of Arjun, "We are fortunate indeed to day! Is it any wonder⁴² that this Sea of grace should come to his worshippers? A visit to our relatives will give us much joy. Call the people, and go forth! Let the city glisten with ornaments, and festoons of leaves! Let the richly adorned damsels come! Let the queens proceed in their litters! And let the people set out!" he said, and rose.

22. Then, at the king's command, they richly decorated the city of Hastinápura. Instantly, every variety of pleasing instruments of music sent forth their notes. All the inhabitants of the city, in their ornaments, flocked together. The females, adorned with brilliant jewels, came forth in crowds. Multitudes thronged the streets. And they set out to meet them with the pomp of heralds' loud acclaim, dancing, and songs of joy.

23. With the sacrificial horse marching proudly in front, Arjun and his other brothers on the right and left, the Lover of his worshippers on his right, and the host of Munis gladly fol-

42. Or, How wonderful that, &c.

ಸತ್ವಿಕತಮಯವಿರಾಜಿತವಿಮಲನಿಜಾಕರಸ
 ಐತ್ಯಮಾಪದೋಲೈನಮಯಾದವರಪಾಲೈಯವ
 ನುತ್ಸುಕದೋಲೈವನೀತ್ವರಂಸಾದನಂಜುಧಿಯುನಂಭೋಧಿಪರಸುಮಂತೇ || ೮೩ ||
 ದೇವಕಿಯುಕೋದೇಶೋಹೋಯುಗ್ಂ ಪಾಂಡವ
 ರೂಪವರಾಜಾ ನಕುಂತಿಯುಗ್ಂ ವಿಶ್ವಯಾದವ
 ರಾಘವಿಸಿದುರುದವಗ್ಂ ನೋನ್ಯದಾಲಿಂಗನಸಲಾದವರವಗ್ಂ |
 ಆವಾಯುಜಂಕಂಡನರಸನಂರುಕ್ಮಿಣೀ
 ವೇದಿಮೊದಲಾದರಂದ್ರಾಪದಿಸುಭದ್ರೆಯ
 ರ್ತಾವಪ್ಪಿದಪ್ರಭಾವತಿಹಯುಗಾಣಿಯುಗ್ಂ ರಾಣಾಣಿಕೆಗೊಟ್ಟಲೊ || ೮೪ ||
 ಮೂದಿದೆಲೈನಗೊಡಿದಪ್ರದನಂದನೆಯನೊಗ
 ನೋದಿನೀನೀಜದುರಲೋಕದೊಳಕೃಷ್ಣನಂ
 ದೋದಕಸಹಸ್ರನಾರಿಯುರೈದಲಿಯರಾತನನೊಲಿಸಿಕೊಂಡೆನಿನಾ |
 ಗಾಡಿಗಿದುಪೊಸತೆಗಂಡರನ್ನೈವರಂಮರುಳು
 ಮಾಡುವಮಹಾಪತಿವತ್ಸಿನಿನೊಳಾವುಮಾ
 ತಾಡಲಂಜುವೆನೆಂದುಸತ್ಯಭಾಮಾದೇವಿಸುಡಿಯಲವಳುಂಟೆಂದಲೊ || ೮೫ ||

lowing,—like sea mingling with sea⁴³, the Lord of earth eagerly approached the army of the Yādavas that glistened by the Immortals' spotless stream, resplendent with its beautiful banks of sand.

24. The Pándus paid their respects to Dévaki, Yashódè, and Rohini; and all the Yādavas to the Lord of earth, Arjun, and Kunti. The rest mutually embraced each other. Bhíma saw the king. Droupadi and Subhadrè embraced Rukmini and the other queens; and Prabhávatì prostrated herself, and presented offerings to the queens of Krishna.

25. Satyabhámè, looking on the face of Droupadi, said with a rising smile, "In all the world you are the cleverest of women! Sixteen thousand wives cannot win Krishna; you have charmed him. Is this a new thing to your good fortune? I am afraid to speak to you a faithful wife who captivate five husbands⁴⁴!" To which she thus replied :—

43. The two companies were like two seas meeting.

44. See p. 27, n. 70.

ಕಾರುಣ್ಯನಿಧಿಯನಾನೊಲಿಸಿಕೊಳ್ಳದಿಡೊಡೆ
 ಜಾರಿಸುವರುಟಿಯೆಂನಭಿಮಾನಹಾನಿಯಂ
 ಕೌರವನನಭಿಮೊಕ್ಕುಳ್ಳದವರೊಡೆನಾಯ್ತು ಕೃಷ್ಣನೇ ಪಾಲಿಸಿದನೂ
 ಪಾರಿಜಾತದನೊಲಿಂಗಂದುನಿಜರಮಣನಂ
 ನಾರದಮುನಿಗೆಕೊಟ್ಟಬಳ್ಳಿಕೊಡೆಯರುಂಟಿನನ
 ಗೀರುತ್ತೀರ್ಥವನನಾರ್ಥಗ್ನನಾಥನೆಂಬುದುಪ್ರಸಿದ್ಧವೇಂದಳೂ ||—೬೬||
 ಯೆಂದುದೌವದಿನುಡಿವಮಾತುಮುಗಿವನಿತರೊಳ
 ಮಂದಿಯಂಕಡೆಗೆತೊಲಗಿಸಿಯುಜ್ಞತುರಗಮಂ
 ತಂದುನಿಲಿಸಿದರಲ್ಲಿ ಹನಿರೂಪಿಸಲರನನಾಜ್ಞೆಯಿಂದಾಕ್ಷಣದೊಳ್ಳೂ ।

26. "Had I not charmed the Treasury of pity, would any have cared for my disgrace? What though all the rest were present in the assembly of the Kurus, Krishna alone preserved me⁴⁵. Having, formerly at the worship of the Párijáta, given away your lord to the Muni Nárada⁴⁶, have you any husband now? The spouse of *Rukmini* is the helper of the helpless. Say! Is it not so?"

27. As Droupadi finished speaking, Krishna gave directions; and, at the kings command, they put aside the people, and brought forth the sacrificial horse. At that instant, the blue

45. The kingdom of Hastinávati was equally divided between the Kurus and Pándus. Dharmaráya made a sacrifice, which the Kurus attended. Envyng the wealth and greatness of Dharmaráya, and knowing that they could not overcome him by war or artifice, they induced him to play at a game, by which he lost his kingdom. He then staked his younger brothers; afterwards his wife; all of whom he lost. When Droupadi was brought into the assembly, Dushyásana seized her garment with the intention of exposing her person. She prayed to Krishna; and though innumerable clothes were pulled away, they multiplied so that she still remained unexposed. Dushyásana, fatigued with stripping her, attempted to remove the garments to his house. But Droupadi looked angrily upon them, and they were consumed in a moment. Seeing her thus favoured of God, they ceased to insult her, and she

remained in her husband's possession. Thus, though Dharmaráya, Bhíma, and the other Pándus were present, Krishna was her deliverer.

46. Satyabhámé receiving the Párijáta tree, worshipped it; and, according to custom, desiring to give a present to Nárada Muni, asked what he wished for. He asked for Krishna. She gave Krishna to him. Nárada bore off Krishna on his shoulders; but, beset by the prayers of Dévaki, promised to give him up for his weight of gold. But how much soever Satybhámé put into the scale, Krishna's scale would not rise. All the gold of the city was put in to no purpose. Nárada suggested that the fault was in her, and told her to allow Rukmini to try. The gold being taken out, Rukmini put in a Tulasi flower; which exactly balanced Krishna. The Muni took it, and went his way.

ಇಂದ್ರೀವರಾಕ್ಷಿಯನೋಡಿದಕೌತುಕಮಿ
 ದೆಂದುವಸ್ತ್ರಾಭರಣವುಪ್ಪಗಂಧಾಕ್ಷತೆಗೆ
 ಛಂದಪೂಜಿಸುತ್ತಿದರ್ಶನಮಂಭೂಪಕೇಲ್ವೇಲಾದಸಂಗತಿಯನೂ ||೮೭||
 ಆಸಮಯದೊಳ್ಳಾಸ್ವನನುಜನನುಸಾಲವಿನೀ
 ವಾಗುಬೇವನಪೂರ್ವಮೈರಕಲ್ಲಿಗೆಬಂದು
 ಮೋಸದೊಳ್ಳಾಗತತ್ತರಗಮಂಪಿಡಿದೆತ್ತಿಕೊಂಡೊಯ್ದುಕಟ್ಟಿಬಿಡಲಾ |
 ಆಸುತ್ತುವಳ್ಳಯದೊಳ್ ಪದ್ಧಿನಾಕಾರಕಮ
 ಹಾಸೇನೆಯಂನಿಲಿಸಿತಾನದರಮುಖದೊಳ್ಳ
 ರಾಸನದೊಳ್ಳಂಬನೀರಿಸಿಂದುನುಡಿದಂಸುಧಾರನೆಂಬಾಪ್ತನೊಡನೆ ||೮೮||
 ಅಂಣಾನಂಕೊಂದೆಂಮಸಾಭನಗರವನುರಿದ
 ಪೆಂಣೆಗಲ್ಲನಕೊಬ್ಬಿದುದರದೊಳ್ಳೊಪ್ಪಜ್ಜಪೊಸ
 ಸುಂಣಮಂಪೊಯಿದುನೀರೆರದಂತೆಮಾಡಿಯಾದವಪಾಂಡವರಬಿಂಕದಾ |
 ಬಂಣಮಂಕೆಡಿಸಿಕಾಳ್ಗದೊಳ್ಳುಬ್ಬನವನುರೆ
 ಹಂಣೆದಲ್ಲದೆಮಾಣೆನಹಿತಗೇಪಗೆಯೆಂನ
 ಕಂಣಮುಂದಕೆಸುಳ್ಳದುಜೀವಿಪನೆನೇನೆಸಂನದ್ಧವಾಗಿರಲೆಂದನೂ ||೮೯||

lotus-eyed (females) astonished, beheld the horse, and worshipped it with rich cloths, jewels, flowers, sandal, and sprinkled rice. Hear, O king, what followed :—

28. At that moment Anusálva, younger brother of Sálva, on account of former enmity to Krishna, came thither, fell upon them by stealth, seized, bore off, and made fast the horse; then, set around it his immense army in eagle-array⁴⁷, fixed an arrow on his bow, and himself standing in front, thus addressed Sudhára, his faithful minister :—

29. “ Most assuredly I will make the butter-thief who slew my elder brother, and burnt up our city Soubha, as though the freshest quick lime were thrown into his gluttoned paunch, and water poured upon it; bring down the valourous pride of the Yádavas and Pándus; and, in battle, greatly distress my foes. Will an enemy pass before me and live? Let the army stand prepared !

47. One of the forms of battle array. There are also the forms of the crescent, turtle, lotus, &c.

ಯಿಂದುತುರುಗಾಯಿಯುಂಬದಿರಿಯದವನೆನೆಗೆ
 ಸಂದವನೋವಳೆಯರುಪನಾಯಕನರಣಕೆ
 ನಿಂದುಕಾದುವನಾಪ್ತನಿನಿತಲೊಳ್ಳನ್ನಂಜೀಹಮಿಲ್ಲ ಪರಿವಾರದೊಳ್ಗೆ |
 ಹಿಂದಣರಾಧಮಂಮುಂದಣದೋಹಂ
 ಲೋಂದುಮಂನೋಡೆನೂರುಂಬಿಗಜಾಕೃತ್ಯೋ
 ವೃಂದಧನಯುವತಿಯೊಡಲಾದಸಕಲವಸ್ತುಗಳನಿತ್ತರನೆಂದನೂ ||೩||
 ಸೊಕ್ಕಿದನುಸಾಲಿನೀತೆರದಿಂದತನಪಡೆ
 ಗಿಕ್ಕಿದಂಥಲಮಂಸುಧಾರನೆಂಬಾಸಜೆವ
 ನಕ್ಕರಿದವಿಳಸೇನಾವಳೆಯದೊಳ್ಳಾಸ್ತರಿಸಲ್ಪಯಮೇಳುಂಗಳಾ |
 ಕಕ್ಕನದನಿಡಿಲಗಜನೆಗಲಂಕಲ್ಪಾಂತ
 ಕುಕ್ಕುವಬಿಗಲೆಬೇಡೇರಗಲಸುಖೋವಮಂ
 ಮಿಕ್ಕವುಸಮಸ್ತವಾದ್ಯಧವನಿಗಲಿಖಲರಪೊಪ್ಪೆಯಬ್ಬರದಕೂಡೇ ||೩||
 ಯಿತ್ತಲಡಹಾಯ್ದೊಡೊಸದೊಳ್ಳಾತುರಂಗಮನ
 ನತ್ತಲನುಸಾಲಿನೀಳೆದೊಯ್ದಭರಕಬಲೆಯರ
 ಮೊತ್ತಮಗಲಕೆಜಿಲ್ಲಿತಂಜಿದಮುನಿಗಲೆಲ್ಲಾಜನಂತಲ್ಲಣಿಸಿತೂ |

30. Is he fit for my service who does not this day come forward and slay the cowherd? Doubtless he is my trusty friend who stands to the fight, and contends with the paramour of the cowherds' wives. Amongst my adherents I will not take notice of any past crime, or future treason; but bestow freehold villages, elephants, horses, herds of cattle, wealth, damsels, and every other gift."

31. The haughty Anusálva thus fired the resolution of his troops. Sudhára, his minister, eagerly proclaimed it throughout the whole army; and, immediately the sounds of every kind of instruments, with the shouting of the mighty warriors, surpassed the thunders of the fierce lightning of the deluge-clouds, and the loud roaring of the boiling seas' huge billows at the destruction of all things.

32. At the suddenness with which Anusálva fell upon them unawares on one side, and dragged off the horse on the other, the crowd of females was scattered far and wide; the Munis all were terrified; the people shook with fear; the king was much

ಜಿತ್ತದೊಳ್ ನೃಪನೊಕೆಗೊಳ್ಳುತಿರ್ದನುಳ್ಳಿದವಂ
 ದೆತ್ತಣದ್ಭುತಮೆಂದುಪೆರಗಾದರಸುರಹರ
 ನುತ್ತಮಾಂಗವನೊಲವುತಂದುವಹಮಾನದಿಂಪಟುಭಟಿಗ್ಗೆಂತೆಂದನೂ ||31||
 ಈತನನುಸಾಲವ್ವನೆಂಬಾತನಿವನೊಣನಂ
 ಘುತಿಸಿಬೆವಂದದರಖಾತಿಗೆಂವೊಡನೆಸ
 ತ್ವಾತಿತಯಮಂತೋರುಹಾತುರದೊಳ್ಳತಿಬಲಕ್ರಾತಮಂಕೊಡಿಕೊಂಡೂ |
 ಭೀತಿಯಿಲ್ಲದೆವರಮಹೀಶಳಕೆಬಂದುನಂ
 ಮೀತುರಗಮಂಪಿಡಿದನೇತರಚರಾಕ್ರಮದ
 ಮಾತುನಮಗಂನುಮರುಪುಪಾತುದಾನಯೆನುತಪೀತಾಂಬರಂಪೊಗಲ್ಪನೂ ||32||
 ಲೋತನಂಗಿಲ್ಲ ಕುದುರೆಯಂಬಿಡಿಸಿತಹ
 ವೀರೋಪಟುಭಟರೊಳ್ಳವರಿಗದೇವೀಶೈಯಂ
 ಪೂರೈಸುವರೆಪಿಡಿಯಲೆಂದುಹಂಸದಿಯಲತಿಬಲರಂಜಿಸುಂಮನಿರಲೂ |
 ಚಾರುಹಯಮಂತಂದುಕೊಡುಪೆನ್ನಲ್ಲ ದೊಡೆವೃದ್ಧ
 ಲ್ಲರಮೂನುಗ್ರಗತಿಗಿಲ್ಲವೆನೆಂದಸುರನಂ
 ಹಾರನಡಿಗಿರಗತಾಂಬೂಲಮಂಪ್ರದ್ಯುಮ್ನನಾಂತುಕಳ್ಳುಹಿಸಿಕೊಂಡನೂ ||33||

distressed ; the rest, amazed, cried out, " What prodigy is this ?"
 The Slayer of the demons then shook his head, and, with cha-
 grin, addressed the mighty heroes :—

33. " This is Anusálva. Formerly I slew his elder brother.
 Enraged at this, in eagerness to show his might against me, he
 has gathered a vast army, fearlessly entered a foreign land, and
 seized this horse of ours. What have we now to boast of ?
 Bravo ! demon ! " Thus the Yellow-robed extolled him.

34. " Whosoever of all these warriors are heroes who can
 vanquish him, release and bring the horse, this betel is for
 them. Let those who can *complete* the task accept it." At
 Krishna's speech, the valiant warriors, afraid, were silent. On
 which Pradyumna, falling at Krishna's feet, " I will fetch the
 splendid horse and give it you ; if not, I will sink⁴⁸ to the fear-
 ful fate of a pubescent female's husband⁴⁹," he said, received
 the betel, and permission to depart.

48. Equivalent to, May I sink, &c.

ried a female arrived at the age of pu-

49. i. e. the fate of one who has mar-

berty.

ಬಳ್ಳಕವೃದ್ಧಕೇತುಗರುಡಧ್ವಜನಮೃದುಪದಯು
 ಗಳ್ಳಕೆರಗದೇವಚಿತ್ತೈಸಾದೊಡಿನುಕೊಳು
 ಸುಳ್ಳದೊಳ್ಳನುಸಾಲವನೆಂಬೆಂಬುಳ್ಳನಂಪಿಡಿದುನಿಮಂಘ್ರಗೊಪ್ಪನದೊಡೇ |
 ಮುಳ್ಳದುವಿಪ್ರನವಧೆಗೆಳ್ಳಸಿದವನಗತಿಗಿತಾ
 ನಿಳ್ಳವೆನೆಂನಂಕಳ್ಳಹಪೇಕೆಂದುಕೈಮುಗಿಯೆ
 ನಳ್ಳನಾಕ್ಷನಾತನಂತೆಗದುತಕ್ಕೈಸಿವೀಶೈಯವಿತ್ತುಬೀಳ್ಳೊಪ್ಪಿಟ್ಟನೂ ||೨೪||
 ಸದೋಗೋಜಯದಮಾನಧ್ವಜವನಳ್ಳವಡಿಸಿ
 ವಿದ್ಯುತ್ಪ್ರಜಾರಮಂಗಿಲ್ವಹಯಮಂಪೂಡಿ
 ಖದೋಗತಬಿಂಬಮಂಮಣಿಬಿಜಿತಕಾಂಚನಮಯಪ್ರಭೆಗಳಿಂದನಗುನಾ |
 ಉದ್ಯದ್ವರೂಢಮಂಜೋಡಿಸಿಮಹಾಸಮರ
 ಕುದ್ಯುಕ್ತನಾಗಿಸಾರಥಿತಂದುನಿಲಗಲಾ
 ಪ್ರದ್ಯುಮ್ನನಡದು=ನಿಜಜಾಪಮಂಕೊಂಡುನಡೆತಂದನಾಹವಕೆನಲಿದೂ ||೨೫||
 ಕಂಡನನುಸಾಲವಿವನಾರೀಗರಣಕೆಮುಂ
 ಕೊಂಡುಬಹವೀರನಸುರಾರಿಯಾದೊಡೆಕೇತು
 ದಂಡದಗ್ರದೊಳ್ಳರದುಮತ್ಸ್ಯಮಿವನವನಗುತನಾಗಬೇಕಿಲ್ಲಿಬರಲೀ |

35. Then Vrishakétu, prostrating himself at the delicate feet of Krishna, with joined hands entreated him, "My lord! hear me! If I do not seize, in battle, the scoundrel Anusálva, and lay him at your feet, I will sink to the lot of him who has in anger slain a bramin. Give me commission!" The Lily-eyed then took, embraced him, gave the betel, and dismissed him.

36. Having fixed (to the car) his fish-bearing standard⁵⁰ which conquers the most rigid ascetics, harnessed his steeds that far surpass the lightning's pace, and yoked his lofty car that by its dazzling blaze of gold and jewels mocks the solar orb, Pradyumna prepared for mighty conflict, stationed his charioteer, himself ascended, took his bow, and, high elate, advanced to battle.

37. Anusálva saw him. "What warrior is this who now advances to the fight? Were it Krishna, a fish would not be on his standard. This must be his son. Let him come here. I'll fell him to the ground." Saying which, he put his army back,

50. The design on the ensign of Cupid mon figure of long, glancing eyes. is a fish; probably from its being a com-

ದಿಂಡುಗುಡುಪುವೆನಿಸುತನೇನೆಯಂಟಿಂದಿಕ್ಕಿ
 ಪುಂಡರೀಕಾಕ್ಷನಕುಮಾರನಂತದೆಯೆಕೋ
 ಪಂಡದೊಳ್ಪ್ರದ್ಯುಮ್ನನೈದುಕಣೆಯಂಪೂಡಿಬೈತ್ಯನಂತೆಗದೆಚ್ಚನೂ ||32||
 ವ್ಯಗ್ರವೇತಕೆನಿನಗನಾವಿಂದ್ರಿಯಂಗಲಂ
 ನಿಗ್ರಹಿಸಿದವರಲ್ಲವಿರಹವೆಮಗಿಲ್ಲಸುರ
 ತಗ್ರಾಹ್ಯವೋಹನದಪಂಚಬಾಣಪ್ರಯೋಗಂಗಳೇಕೀಗನಿನಾ |
 ವಿಗ್ರಹಕೆನಮಗಿಕ್ಷುಣಾಪವಾರವೆದೆಸ
 ಮಗ್ರಕುಸುಮಾಸ್ತ್ರಂಗಲಿಲ್ಲನೋಡೆಮದೊಂ
 ದುಗ್ರಸಾಯಕವನೆಂದಾದುತೆಗದೆಚ್ಚನನುಸಾಲವನಚ್ಚುತನಸುತನಾ ||33||
 ಪೃಥಿವಿಪತಿಕೇಳೆದೆಯಮೇಲೆಕೋಲ್ಕಿಸಿ
 ವ್ಯಥಿಸಿಮೈಮರದನಾಪ್ರದ್ಯುಮ್ನನೊಡನೆಸಾ
 ರಥಿಪ್ಲವ್ವನಿದೇವಿಗೇತೇರನಾಗಳೆಕೊಂಡುಬರೆಕೌರಿಕಂಡುಬಿಳಿಕಾ |
 ಪೃಥುಲಪಾರುಷದಿಂದನಂಮಸುತನಿಂದುರು
 ಮಥನಮಂಮಾಡಿಬಿಳಲಿದನಿಸುತಬಂದೆಲನೊ
 ಕಿಠಿಲಪಾರುಷನಿನನೇಗೈಯ್ಯಲೆಂದುಹಾಯೊಡೆದನೆಡಗಾಲ್ವದಿಯೊಳ್ ||34||

and confronted the son of the Lotus-eyed. Pradyumna then fixed his five arrows on his bow, drew, and shot at the démon.

38. "Why so impetuous? I am not one who curbs his passions⁵¹. I am not parted from my spouse. Why now this shooting of the five love-inciting shafts? I have no bow of sugarcane, bowstring of bees, and arrows of various flowers, to fight with you⁵². See now my one fierce dart!" This said, Anusálva shouted, drew, and shot at the son of the Immutable.

39. Hear, O lord of earth! The dart transfixing his breast; and, through the pain, Pradyumna swooned. Immediately the charioteer brought the car to the place where Krishna stood; who, when he saw him, said, "To day my son, with valiant might, has slain his foe, and fainted! So, you have come, you braggart! What shall I do with you?" and, with his left foot, kicked him.

51. And therefore not an enemy to fluence.

Cupid, nor attempting to resist his in-

52. See p. 47, n. 32.

ದ್ವಾರಕೆಯನೆಂತಬಲೆಯರಮುಂದೆಪೊಗುವೆಪೋ
 ಗಾರ್ಹಸ್ಥ್ಯಕೆನಲ್ಲ ಮುನಿಗಲ್ಲೆ ನೀನೇರಕೆ
 ಟ್ಟಾರೂರನಾದೋಡಂವಿರಹಿತನುವಿದಮನೆಂದೋರ್ವರುಂಕೂಡರೂ |
 ಆರಿನುಗತಿನಿಗೆಸಂಬಂಧಿಬಾಣನಂ
 ಹಾರೈಸುವಡೆನಿನಪೇರುಗೊಲೆಗಲ್ಲಿಕಿವನಿಬ್ಬ
 ಕಾರಣಮನುಗತ್ವಮೆಪ್ರಾಪ್ತಮೆಂದುಹಂತನಸುತನಂಜರದನೂ ||೨೦||
 ಕಾಲ್ದಲೆದೊಲೊದೆಂತೈನಿನಮಗನೀಬುಲಿಗೆ
 ಸೋಲ್ಲದನೆಸಾಕಿಂನುಕನನಕುಮಾರಂಗೆ
 ಮೇಲ್ದಲೆವನಟ್ಟೆಂದುಮಾರುತಿನುಡಿಯೆಕಾರಿಪೋಗುನೀನಾದೊಡೆನಲೂ |
 ಸೋಲ್ಲದಿನಾಹವಂತನಗೆಂಬಹರುಪದಿಂ
 ನಾಲೆಸೆಗಲೆದುರೆಪೊಬ್ಬಿದಾರ್ದುಬಲೈದೆಗೆ
 ಕೋಲೊಡ್ಡಿದಿಸೆತೆಗೆದುತುಳುಕಾತುರಂಗಮಂಚಾಗಿದಂಪವನಸೂನೂ ||೨೧||

40. "How will you enter Dwāraka in presence of the women? I cannot tell you to be off to the forest; the Munis there will not receive you⁵³. Undone, whose town soever you enter,—a forsaken, worthless fellow,—nobody will have any thing to do with you. Henceforth, who will give you shelter? If you think of your relative Bána, your utter destroyer, Shiva, is there. So incorporeality is your only refuge⁵⁴." Thus Krishna reviled his son.

41. "Is your son defeated by this scoundrel, that you kick him with your foot? Enough! Send to the son of Karna an army of reserve," said Bhíma. "Do you go, then," Krishna replied. Rejoicing, "the victory is mine!" the son of the wind shouted so as to shake the four quarters, fixed an arrow on his bowstring, drew, discharged, and fell upon the foe's battalions.

53. They are ascetics, and therefore despisers of Cupid.

54. Cupid's son married Bána's daughter.

When the demons made war against the gods, the gods, unable to overcome them, besought Bráhma, to give them a powerful leader. He replied that such a leader must be born of Shiva, and that therefore they should make their request to him. Shiva was then seated in abstract devotion; which they tried in vain

to disturb. They sought the assistance of his wife Párvati; but this also failed. They then applied to Vishnu; who sent Cupid. He boldly approached, fired his shafts into Shiva's breast, and effectually broke his abstraction. Shiva, enraged, looked upon him with his eye of fire, and consumed his body. Thenceforth, he exists only in the mind; without form.

Shiva, at Bána's request, became the guardian of his city-gate.

ಅಭೀಮನುರುವಣಿಸಿಕಂಡು ವೃಷಕೇತುನಗು
 ಶೀಘ್ರಮಿಗಿಂದುಪೊಸತಾದುದೆಲೆತಾತಬಾ
 ಲಾಭಿಲಾಷೆಯು ಫಲಕ್ಕೈಲ್ಲನು ವರೆಪಿತತನಗನಿಮಿಸಲೀಸಮರಮಿದಕೇ |
 ಲೋಭದಿಂದಿಂಬಪ್ಪುದುಚಿತಮೆಪ್ಪೇಲೈನಲ್
 ಕೋಭಿಸುವಪಣ್ವಿದಿದುತಂದೆನನಿಸದೆತಾ
 ನೇಭುಂಜಿವನೆವನುಲೈನನೀರಣದನುವತೋರಬಂದೆನೆಂದಂಮಾರುತೀ ||೨೦||
 ನನುನಗುತವೃಷಕೇತುಕಾಮುಕವನೊದ
 ರಿಸುತರಿಪುಸೈನ್ಯಮಂತಾಗಿದಂಮಿದುಗ
 ರ್ಜಿಸಿವನಾಂತರಕೆಸಿಡೆಲೆರಗಿದಂತಿರಿದಾದಭಜರಗೋಣ್ಣನುನಯಲೂ |
 ಮನಗಚೆಂಮುವರಕ್ತಧಾರೆಗ್ಗೊಡೆಕಂ
 ನ್ನೊಸೆದವಲ್ಲಿಯಪಡೆಯಮೇಲೆಕವಿವಂಬುಗ
 ಲ್ಪುನುಕೇಣ್ಣೆನೆಯನೇನೆಂಬೆನೀರೊನಲಾಯ್ತುರುಧಿರಪ್ರವಾಹದಿಂದಾ ||೨೩||
 ಝಝಕೇತನಂತನಗೊಲೊಟ್ಟುಹಿಂಮೆಟ್ಟಿದಂ
 ವೃಷಭಾಂಕಿತಧ್ವಜಸ್ತಂಭದವನಾರವಂ
 ವಿಧಮಗೋಪಾಲನಲ್ಲೆನುತಕ್ಕದುಗೋಪದಿಂದನುಸಾಲವಿನವನೇಲೇ |

42. Seeing Bhīma's impetuosity, Vrishakétu, smiling, said,
 "A new thing is come over Bhīma to day! O sire! Do fathers
 seek their children's wished-for fruit? This battle is my
 proper portion, Tell me! Is it fit that you, through greediness,
 should come for it?" Bhīma replied, "My child! and does the
 father grasp the shining fruit, devour it himself, and not give
 it to his child to eat? I came to show you *how* to fight."

43. Vrishakétu smiling, twanged his bow, and attacked the
 hostile army. As he shouted with the voice of thunder, and—
 like lightning falling on a forest—rent the necks of the opposing
 warriors, the dashing and spiriting streams of blood shone radiant
 to the eye. The arrows falling on the army darkened the eight
 quarters. What shall I say? The streaming blood became an
 overflowing river.

44. "He who upon his ensign bears a fish, defeated by me,
 fled. Who is this whose standard is the bull? 'Tis not the
 worthless cowherd." Thus spoke Anusálva; and, enraged, rain-
 ed down a shower of darts upon him. "Show now your utmost

ಇದುವೃಷ್ಟಿಯಂಕರೆಯಲಾಕರ್ನ-ಸಂಭವಂ
 ಮೃದೆಯಿಲ್ಲದೆನೊಡನೆತೊರಿಸಾನಿನಪಾ
 ರುಪವನೆಂದೆನುತವಂಮುಸುಕಿದಂಪೊಸಮನೆಯೆವಿಖದೊಳ್ವನರಥವನೂ ||೨೪||
 ಉಚ್ಚಲಿಸಿಹಾಯ್ದವಂಜುಗಲ್ವನಕಾಯದಿಂದ
 ದೆಚ್ಚರಲದೆನಿಮಿಡಮಿದುಣೇತರಿಸಿಕೊಂ
 ದೆಚ್ಚನನುಸಾಲವಿನೀಕರ್ನಜನವಕ್ಷಸ್ಥಳವನೊಂದುಬಾಣಾದಿಂದಾ |
 ಲಚ್ಚಪುರಾಯಘಾಯದೊಳ್ಳೆಮ್ಮೆಮರದುಕ
 ಳ್ಲುಚ್ಚತವರೂಢದೊಳ್ಳಲಗಲ್ವೆಕಂಡುಬಿ
 ನೆಚ್ಚೆವಮಾನಜಂಬಂದವನತೇರನಪ್ಪಲಿಸಿದಂಬಲದೆಯೊಳ್ಳೂ ||೨೫||
 ಮಗ್ಗದುದುಕುದುರಸಾರಥಿಮದಿದನಾರಥಂ
 ನೆಗ್ಗದುದುಚೆಗಿದನನುಸಾಲವಿನಾತನಬಲಂ
 ಮಗ್ಗದುದುಸಂದಣಿಸಿವವನಜನಮೇಲೆತನಪ್ರಸ್ತಪ್ರಯೋಗದಿಂದಾ |
 ತಗ್ಗದುದುದಿಗ್ಧಂತಿಭೋಗರಾಜನಕೊರ
 ಲುಗ್ಗದುದುಧರಣಿತಲಮಿಘ್ನಾಗಮಾಗಸಲೆ
 ಹಿಗ್ಗದುದುಪೋಗನುತಪೊಯಿದನುಕುಗದೆಯಿಂದಲಗ್ಗಲೈಯಕಲಿಭೀಮನೂ ||೨೬||
 ಕಾದಿದದುಗುಗಡದಮುಂನವೆತನಳ್ಳವಿ
 ಗೈದಿದಂಕದಭಟರತೇರ್ಗಲಂತೆಗದಿಲೈಗೆ
 ನೋದಿದಂಕೊಂದನೆದೆಗೆಡಹಿದಂಸದದನೊದದಂಪಿದುನುಡಿಲ್ಲಾ |

might against me," the son of Karna said; and overwhelmed his chariot with newly whetted arrows.

45. The shafts transpierced, and flew beyond his body. A moment Anusálva was unconscious; then came to himself; and, with an arrow, pierced the son of Karna's breast. With the deadly wound he fainted, closed his eyes, and sunk down in his chariot. Seeing him, Bhíma, filled with rage, came up; and, with his powerful club, crushed Anusálva's car.

46. The steeds fell dead. The charioteer was slain. The car was battered. Anusálva leapt from off it. His army, crowding, fell on Bhíma with every kind of weapon. The eight quarters' elephants sunk down. The neck of the serpent king gave way⁵⁵. The earth was split in two, and widely yawned. "Begone!" the powerful hero Bhíma cried, and smote them with his monstrous club.

55. See p. 12, n. 23; and p. 125, n. 14 & 15.

ಸೇದಿದಂತಿಗಲನೀಡಾಡಿದಂರುಧಿರದಿಂ
 ನಾದಿದಂಧರಣಿಯಂಗಾಳಿಯಿಂದಂಪಾರ
 ಲೂದಿದಂಧರಣದೊಳ್ಪೊದರಾತಿಯೆಂಮಾಡಿದಂಪರಬಲದೊಳ್ಳಾಭೀಮನೂ ||೪೭||
 ಮೆಟ್ಟಿದಂಮಡದೊಳ್ಳುಟ್ಟಿದೊರಸಿಕಾಲಾಳ್ಳಂ
 ಘುಟ್ಟಿದನುರುಜುವಹಯಂಗಲಂನಭಕತೆಗ
 ದಿಟ್ಟಿನಾನೆಗಲನಪ್ಪಳಿಸಿದಂತೇಗಲಂಧುರದೊಳ್ಳನಿಜನಕೂಡೇ |
 ಮುಟ್ಟಿಕಾದುವರುಂಟಿನೇನಿನಿಮಿಷಾರ್ಥದೊಳ್
 ಬಟ್ಟಬಯಲಾಯ್ತುಪೊಸರಥದೊಳ್ಳೈತಂದಳದಿ
 ಗೊಟ್ಟಿನನುಸಾಲವನಂಬುಗಲಮುಳೆಯಂಗರೆವುತಾವೃತ್ತೋದರನಮೇಲೇ ||೪೮||
 ಸಾಲಾವನುಜಂಪೂಣೈಸಲೈಯಮದಂಡಮಂ
 ಶೋಲ್ವಗದೆಯಂಕೊಂಡುಮತ್ತೆಮಾರುತನುತಂ
 ಮೇಲ್ವಾಯ್ದುಬರಲೊಂದುಬಾಣಮಂಕಿವಿವರೆಗೆತೆಗಬೆಚ್ಚು ಬೊಬ್ಬಿರಿಯಲೂ |
 ಕೋಲ್ವಪ್ಪದೊಳ್ಳಾಂಟಲಳವಳಿದುಪವನಜಂ
 ತೇಲ್ವನಿತರೊಳ್ಳುಂಡುದೈತ್ಯನುಳಿದಳಟರ್ಗಿ-
 ನೋಲ್ವನಲ್ಲೆಂದಚ್ಚು ತಂತಾನೆಕೋದದಿಂದಾಹವಕೆನೆಡೆತಂದನೂ ||೪೯||

47. Before he was dishonoured⁵⁶, fighting, he seized the cars of the renowned warriors that came within his reach, and dashed them to the ground; he killed; he overthrew; he beat; he kicked. Seizing, and dragging them by their trunks, he threw about the elephants. He deluged the earth with blood. In the contest, he blew, and sent them flying by his breath; and, amongst the enemy's force, raised heaps of corpses.

48. The infantry he threw down; pounded, and stamped them with his heel. The numerous cavalry he beat into a mass. The elephants he raised into the air, and dashed them to the ground. The chariots he smashed. Can any meet and fight with the son of the wind in battle? The army, in half a minute, was annihilated. Anusálva, raining on Bhíma a shower of arrows, advanced in a new chariot, and put forth all his strength.

49. As Anusálva shot at him, Bhíma, seizing his club that resembled the staff of the god of death, sprung forward, and approached. Anusálva drew an arrow back to his ear, dis-

56. By being defeated.

ದರ್ಶದಿಂಕು ದುರೆಯಂ ಕೊಂಡು ಬಹೆನೆಂದು ಕಂ
 ದರ್ಶನೊಂದೆಡೆಯೊಳ್ಳಾರು ವಣಿಸಿದಂಕೊಡೆನನ
 ದರ್ಶರಖಲೆಸಾಂಖಕೃತವಮೇಗದ ಸಾತ್ಯಕಿಪ್ರಮುಖಯೆದು ವೀರರೂ |
 ಸರ್ವೈರಿಧ್ವಜನರಥಮೈದೆಕಂಡುನೀ
 ಸರ್ವಾಲವನದಗಿಸುವಚಕ್ರದಿಂದೈತ್ಯರವೆ
 ಸರ್ವೇರಿಯುವಂತೆಮಾಡುವಕೃಷ್ಣನಿನನೆಂದರಿದು ಮೊರದನನುಸಾಲವನೂ ||೫೦||
 ಪೊಳ್ಳೆವಮಿಂಚುಗಲ್ಕೈಸೆತೀಜಿಗಲ್ಗವಲ್ಲಬ
 ಲ್ಲೊಳ್ಳಗುಗಲ್ಗವೈಸೆರಥಚಕ್ರಧ್ವನಿಗಲ್ಗಲ್ಲ
 ತೊಳ್ಳಗುವಮರೇಂದ್ರಸಾಮುಕಮೈನೆಪಿಡಿದಿಡೆ-ಶಂಖಧನುಸಲ್ಲಬೀಳ್ವಾ |
 ಮಳ್ಳೆವನಿಗಲ್ಕೈಸೆಕೊರಂಚುಗಲ್ಗವಲ್ಲಕಂ
 ಗೊಳ್ಳವಕಾಮುಗಲೈಸೆಕೃಷ್ಣನಲ್ಲೆಂಬಪೋ
 ಲೊಳ್ಳಗುಗಲ್ಗಕಮೈಮೊರಕಂಡುಕಲಿಸಿಂಹದಂತಿಡಿರಾದನನುಸಾಲವನೂ ||೫೧||

charged, and shouted. The arrow pierced his breast ; and as Bhíma swooned and fell, the Immutable, seeing it, and knowing that the demon would not be defeated by the rest, himself advanced, with rage, to battle.

50. "I will fetch the horse," Kandarpa⁵⁷ proudly said, and, at one place, impetuously advanced. At the same time, Sámba, Kritawarma, Gada, Sátyaki, and the chief Yadu warriors marched towards the hostile force. As the car of Him whose standard bears the serpents' foe⁵⁸ came forward, Anusálva, knowing him to be Krishna, who, with his discus that obscures the solar blaze, effaced the demon name,—loudly shouted.

51. "These are not horses ; but flashes of the gleaming lighting. These are not the sounds of chariot wheels ; but roaring thunders. This is not the bow that Váshnu holds ; but the shining bow of the King of the gods. These are not fierce arrows ; but the drops of pouring rain⁵⁹. This is not Krishna ; but a beautiful dark cloud." So one might say as Krishna appeared to battle. Seeing him, Anusálva, like the fearless lion⁶⁰, opposed him.

57. Pradyumna ; who had recovered.

58. The kite, sacred to Vishnu ; and the device on his ensign.

59. Descriptive of their number.

60. The lion is said to be so excited by

a thunder-storm, (supposing the thunder to be the roaring of another lion,) as to attempt to seize the clouds. To which, from their colour, Krishna is likened.

ವ್ಯಗ್ರದಿಂದೈದುಮಮುರಾಯಂಕಂಡುತಂ
 ನಗ್ರಜನನಂದುಕೊಂದಾಪಗೆವನೀತನಂ
 ನಿಗ್ರಹಿಸೆನೆದುಕಣೆನಾಲ್ಕರಿಂದಚ್ಚುತನಹಯಚತುಷ್ಟಯವನೆಸಲೂ |
 ಉಗ್ರಶರಘಾತಿಸುಸೂತನಂಕೈಕೊಳ್ಳದೆ
 ವಿಗ್ರಹವನುಳ್ಳದೊಂದುಕಡೆಗೆಹಾಯ್ದವುಯದುಕು
 ಲಾಗ್ರಣಿಯನಿದಿರೆಕಾಣದೆನೊಂದುತನವಗೇನುಸಾಲ್ವನಿಂತೆಂದನೂ ||೫೦||
 ನವದಪ್ಪದೊಪರಿವಾರಮಾವಧನಮಂತರಿಸ
 ಲವಿಜಾರದಿಂದ್ರಜೆಗಳಲಸಿದರೊಬೇಕದೊಳ್
 ತವಕಮಿಗೆನಾರಿಯರ್ಪತಿಗಳಲನೈರೊಳ್ಳೆರದರೊಮತ್ತೊಳಕೇ |
 ತವೆಪ್ಪತ್ತರಿಲ್ಲದಲ್ಲದವರೊಡವೆಸಾದವುದೊ
 ಬವರಕೈತಂದರಿಪ್ಪಕ್ಕದ ನಂಕಾಣದಿಹ
 ಪನೂವುದಕಟಪೊಸತಿದುತನಹಗೆಹರಿಯದೆಂದುಚಿಂತಿಸುತಿದೇನೂ ||೫೧||
 ಅಂನಿಗಂಕುದರೆಗಳನುವಚರಿಸಿಸಾರಥಿಗೆ
 ಸಂನಿಗೈದನುಸಾಲ್ವನಭಿಮುಖಕೆಮುರಹರಂ
 ಕೆನೆಗೇರಿಸಿಜಾಪದೊಳ್ಳೊದ್ದಿದಂಬನಾದೇನುತಬಲವನತ್ತಲೂ |

52. Seeing Krishna eagerly approaching, "This is the foe who killed my elder brother. I'll slay him," Anusálva said ; and, with four arrows, struck the Immutables' four horses. They, at the darts' sharp wound, regardless of the charioteer, left the battle, and ran aside. Anusálva, not seeing before him the chief of the Yadu race, was grieved, and thus addressed his people :—

53. "Have my followers suffered by my withholding their pay? Have the people in my empire been distressed by my neglect of government? Have the married women of the land, through excessive lust, committed adultery? Has the property of those who died childless come into my treasury⁶¹? Alas! What is the cause why Krishna, my foe who came to battle, is not visible? This is a new thing, that I cannot get revenge.

54. Mean time, having quieted the horses, Krishna made a sign to the charioteer ; and as he shouted, and shot the arrow that he had fixed on his bow and raised to his cheek, he came

61. i. e. have I been guilty of oppression or misrule? Or have my subjects sinned, that this evil (the escape of the foe) should befall me?

ಪಂನಗಾರಿಧ್ವಜಂಜುಕೈತರಲ್ಕುಂಡು
 ತಂನೋಶ್ವೋವಾಭರದಿಂಪಂದುಸಮರದೊ
 ಲ್ಲಂನಗತಕವನಿಸಗಲೇನಹುದುಮಾರಾಂತುನೋತೆನುತತೆಗದೆಚ್ಚನೂ ||೫೦||
 ಸಂಜನಿಸುವೆನಗೆಯೊಳ್ಳಗಧರಂಮಾರಾಂಪ
 ತಂಜುವೆನುನಿಮಗೆಗಂಗ್ರಾಮದೊಳ್ಳಾನವರ
 ಭಂಜನೆಗಲಸಿದೊತಂಬಿತದಲಾನಮಗೆನುತತೆಗದೆಸಲದಂನೈರಿಸೀ |
 ಸಿಂಜಿನಿಯೊಳ್ಳೊಂದುಸರಳಂಪ್ರಾಡಿಖರಸೆಳ್ಳದು
 ರಂಜಿಪವಿತಾಲವಕ್ಷ್ಯಸ್ಥಳವನೆಚ್ಚನಂ
 ದಂಜನಾದ್ರಿಯಮೇಲೆಸಿಡಿಲೆರಗದಂತಾಗೆದನುಜಾರಿಮೈಮರದನೂ ||೫೧||
 ಪಾಥೋರುಹಾಕ್ಷನಂದಾರುಕಂನಿಟ್ಟಿಸವ
 ರೂಢಮಂತಿರುಗಿಸಿದನಖಿಲಯಾದವರಥಾ
 ಲ್ಲಾಢೂಲಮಫಗಲುಭಯಂಗೊಂಡುಪುರಜನದನೆರವಿಪೇರ್ವಾಂಗಿಲ್ಲಾ |
 ವೀಧಿಗಲೊಳ್ಳಟ್ಟಣಿಸಿಪಟ್ಟಣಕೆಸರಿಯೆನರ
 ನಾಥನಿದಕ್ಲಿಖೆರಗಾಗಿನಿಂದಂವಧೂ
 ಯೊಢಮಸುರಾರಿಯಂಬಲಿಸಿತದರೊಳ್ಳತ್ಯಭಾಮೆನಗುಂತೆಂದಳೂ ||೫೨||

in front of Anusálva ; who, seeing him advance, " What is the use of coming eagerly to fight with me, and deceiving me in battle⁶² ? Oppose me and see," he said, drew, and shot.

55. With a rising smile, the Mountain-bearer said, "I fear to oppose you ! Though wearied with destroying the demon race in battle, I cannot get rid of the business," drew, and discharged. Bearing it, Anusálva fixed an arrow on his bow, drew with all his might, and smote his wide and shining breast, like lightning falling on the Black mountain⁶³. The Foe of demons fainted.

56. Beholding the Lotus-eyed, the charioteer turned the chariot round. The confusion of all the Yádavas was great. The multitude of the city-people, affrighted, crowded the roads leading to the lofty gates, and rushed into the city. The king, amazed, stood still. The female flock surrounded Krishna. Amongst them, Satyabhámè, laughing, said :—

62. By running away.

63. One of the seven principal mount-

ains enumerated by Hindus. The colour of Krishna is very dark.

ದಾನವಂಗಿದಿರಾಗಿ ಪೋಗಿರಣ ದೋಷ್ಯಾಣ
 ದಾನವಂಪಡದು ಮರಳಿದನಿನ್ನಸತ್ವದನಿ
 ದಾನವಂತಿಲ್ಲದಹಿತರೇಗೈಯ್ಯುರಕಟನಿಜಕಾಶ್ವದಿಂಪ್ರದ್ಯುಮ್ನನಾ |
 ಮಾನವಂಭಂಗಿಸಿದನಿನ್ನಂಜಗದೋಲಾಸ
 ಮಾನವಂಬಂಕಿಸುವನಿನ್ನನಿನ್ನಧಟಗೇಸ
 ಮಾನವಂಕಾಣಿಸೆಂದಲ್ಲ ಸತ್ಯಭಾಮನಗುತುರೇಷರಧುನಿಜದಶಿಯನೂ ||೫೭||
 ಕಂದೆರದುವಲ್ಲ ಭಯನುಗಿಲೆಜ್ಜೆ ಸಿಮನಂ
 ಕಂದೆಕಂಠಾಲಿಗಲ್ಲೆಂಪಡರೆಖಾತಿಮಿಗ
 ಲಂದೆಡಬಲಂಗಳಂನೋಡಿಹರಿಮತ್ತೆ ರಣಕನುನಾಸುತಿರತ್ತಲೂ |
 ನಿಂದುವೃದ್ಧಕೇತುವನುಸಾಲವನಂತಡದುನೀ
 ನಿಂದುಮರವೈರಿಯಂತೆರಳುಜೆದವೀರನೆಂ
 ನಿಂದುಲ್ಲದೆ ಮಾದೋಡಾಂಕನೇಜನೆನ್ನಿಲ್ಲೆನುತತೆಗದೆಚ್ಚು ಬೊಬ್ಬಿರಿದನೂ ||೫೮||
 ಹೆಂಗುಗಂಕೊಂದಧಟುತನದಿಂದಭಂದಿಯಂ
 ಭಂಗಿಸಿದಬಲಿವಿದಯೆತ್ತುಕತ್ತೆಯನಿರದ
 ಶುಂಗವಿಕ್ರಮದಿಂದಹಕ್ಕಿಹಾವಂಸದದನಾಹನದಿಚೆರದಿದೋಡೇ |

57. "Alas! What will not the enemy do now that they know the amount of your might who went forth to meet the demon, gave your life in battle⁶⁴, and ran back again? In the pride of valour you disgraced Pradyumna. Who, in the world, will henceforth celebrate your praise? I know no prowess equal to yours!" Thus Satyabhāmā, laughing, keenly reproached her lord.

58. He opened his eyes; and, abashed by the speech of his wife, his heart sunk within him; his eyeballs reddened; his wrath was stirred; and as he looked about him to the right and left, and again prepared for battle; here Vrishakétu stood, and, thwarting Anusálva, "If I permit you to survive as a hero who to day has driven off Krishna, am I the son of Karna? Stand!" he said, drew, discharged, and shouted.

59. "Because he boasts himself of the valour that slew a woman⁶⁵, the might that defeated a cart⁶⁶, the lofty heroism

64. Said ironically. The chief martial virtue is the voluntary sacrifice of life in battle.

65. See p. 32, n. 85.

66. The demon Shakata assumed the form of a cart in order privately to destroy Krishna; which Krishna, when three months old, kicked, and killed.

ಸಂಗರದೊಳ್ಳಾಳಹನಗೋಪನವನಯುದ್ಧ
 ರಂಗದೊಳ್ಳೊಲಗುಪದನಗರಾಕ್ರಮವೆನಿಂ
 ನಂಗವಾಕೆಯೊಪ್ಪದೆಮೊದನೆನೋಸಿದೆಮೆನುತತೆಗದಿಚ್ಚನನುಸಾಲವನೂ ||೫೯||
 ಯೆಲವೊಬ್ಬನೀನುಮದಿದೋಡೆನಚ್ಚು ತಂ
 ತಿಳಿಯೊಪಾಲನಲ್ಲವಿಕಪಟರೂಪದಿಂ
 ಮುಳಿದುದುಪ್ಪುರನ್ನೈದೆತ್ತಿಸದೆಮಾಣ್ಡು ಪನಿನೊರಜುಂಮದಗಜವನೂ |
 ಖಳಲಿಪುದುಗಡದಿಟ್ಟುನಿಗನುರಕಾಲಮಥನ
 ನಳುಕುವನಿವೆಕಿವಾನಿನೊಡನೆನೋಸುವರೆ
 ಬಲವಂತರಾವಲ್ಲನೋಡುಸಾಕಿಂನನುತತೆಗದಿಚ್ಚನಿನಜಸೂನೂ ||೬೦||

that killed an ox⁶⁷ and an ass⁶⁸, and the prowess that smote a bird⁶⁹ and a snake⁷⁰, is he therefore a hero in battle? A cow-herd. Have I the power to turn him aside in the field of battle? What is your wish? You come to provoke me," Anusálva said, drew, and shot at him.

60. "You scoundrel! What though you don't know him, the Immutable is known to be the Preserver of the universe⁷¹. In a disguised form, enraged, will he not certainly and severely punish the wicked? An eye-fly lights upon and harasses the fiercest elephant, you know! Will the destroyer of the demon race tremble at you, though daring? Forsooth! See! I am no man of might to provoke you. Enough!" the son of Karna said, drew, and shot.

67. The demon Arishta appeared in the form of a fierce ox as Krishna was dancing with the females of Gokula; and rushed upon him. Krishna seized him by the horns, wrung his neck, and, breaking off one of his horns, beat him to death with it.

68. The demon Dhénuka, in the form of an ass, inhabited a beautiful palm-grove, which none durst enter. Krishna and Rama, (both incarnations of Vishnu,) whilst taking the fruit, were attacked by the demon. Rama took him by the hind legs, swung him round till dead, and threw his carcass to the top of a palm-tree. He and Krishna, in like manner, killed all the associates of Dhénuka, who came to his aid.

69. The demon Baka, who came in the form of a crane to destroy Krishna and the other children of Gokula. Krishna

seized him by the upper and under bills, and rent him in two.

70. The serpent Kálíya made its abode in a pool of the river Jumna; and so poisoned its waters that the trees on its banks were blighted, the birds of the air scorched, and the neighbourhood rendered uninhabitable. Krishna boldly leapt into the pool, and overcame Kálíya, and many hundreds of other serpents. At the earnest entreaties of the female serpents, he spared their lives; but commanded them to depart to the sea; and assured them of safety from Garuda, on account of the impression of his foot upon their heads; which he had made by trampling upon them; and which is seen in the hood of the cobra.

71. He uses the same expression; which means both cowherd, and preserver of the universe, who destroys the wicked.

ಕರ್ಣಜನಕಾಣಿಗಲ್ಪಂಕತ್ತರಿಸಿಪೊಸಮನೆವೊ
 ಗರ್ಣಭೋಮಂಠಲವನಂಠಲೆಯಲೊಪ್ಪುವನು
 ವರ್ಣಪುಂಬದಸರಳ್ಳರದನನುಸಾಲವನದನೆಲ್ಲಮಂತ್ತಣದೊಳ್ಳೊ |
 ನಿನ್ನೈಕಸಿವೃದ್ಧಕೇತುಕೈಗೊಂಠನಿಸುಗೆಯಂ
 ದುರ್ನೀರೀಕ್ಷಣಮಾದುದರನಕೇಳ್ಳದನೆನಗೆ
 ವನೀಗುವಡರುಕೂರಂಬುಗಲ್ಗಂಬರದೊಳ್ಳಂಜಿಲ್ಲಮೆಂಬೊಲಾಯ್ತು ||೬೦||
 ಮಂಠಲಾಕೃತಿಯೆಲ್ಲದಿದುವೆನೋಡತೈಕೋ (ಯಲ್ಲದಿರದು)
 ದಂಠವಂಬುಗಿವಹೂಡುವಬಿಡುವಭೇದಮಂ
 ಕಂಠವರದಾರಸ್ತ್ರಮಯಮಾದುದೇಣ್ಣೆನೆಗಲ್ಪನುಸಾಲವನಳ್ಳವಳ್ಳದನೂ |
 ದಿಂಠುರುಲ್ಕತಾನಚತುರ್ಬಲಂಜಿಲ್ಕಕೋ
 ದಂಠಮಂಕೊಂಠವನರಥದೇತೆಗೆಬಂದೆಳ್ಳದು
 ಕೊಂಠುಕೃತ್ಯನದದಾಂಬುಜದಹೊರಗಾಗನಡತಂದಿಲ್ಲಹಿಕ್ಯೆಮುಗಿದನೂ||೬೧||
 ಕೊಂಡಾಡಿಕೊರಿತಕ್ಕೈಸಿದಂನೃಪನಪಿ
 ಮುಂಡಾಡಿಮಂನಿಸಿದನಜ್ಞಾನಾದಿಗಲ್ಪಕೆ
 ಗೊಂಡಾಡಿದತಮಸಾಹಸಮಂಸತಿಯವೇಗಲ್ಪರೀಕ್ಷತ್ರಿಯೊಳ್ಳೊ |

61. Cutting in pieces the son of Karna's shafts, Anusálva showered down newly whetted arrows; the lustre of whose beautiful golden wings distressed the sky. Destroying them all in a moment, Vrishakétu returned the discharge. 'Twas a dreadful sight! Hear, O king! It is beyond my power to describe. 'Twas as though there was not room in the heavens for the fierce darts.

62. Except the convex form, who could distinguish the bow, the drawing, fixing, and shooting of the arrows⁷²? The eight quarters of the sky were filled with darts. Anusálva fainted. His forces were slain. Then Vrishakétu, taking his bow, went to Anusálva's car; and, dragging it, came, placed it at Krishna's lotus-feet, and saluted him with joined hands.

63. Krishna applauded, and clasped him in his arms. The king embraced, kissed, and honored him. Arjun and the rest depreciated their own prowess⁷³. The women praised him,

72. The action was so rapid that the bow could not be observed to resume its straightness on the discharge of the arrow; but 'appeared always bent. And

the different actions of shooting were indistinguishable.

73. As compared with Vrishakétu's.

ಉಂಡಾಡಿಗಲ್ಲುಲಬರಿದೊಡೆನಹುದಿವಂ
 ಗಂಡಾಡಿದುರುಭಾಜೆಗರಿಗೃಶಿರಂಗಲ್ಲಂ
 ಚಂಡಾಡಿಪಗೆವನಂಪಿಡಿಬೊಪ್ಪಿಸಿದನೆಂದರೆಲ್ಲರುಂಕನೇಜನನೂ ||೬೬||
 ಯುದ್ಧಶ್ರಮಂವೋಗಿಕಂಚೆರದನನಿತಕೊ
 ಳ್ಳುಬಿದ್ದಿ ಕಲ್ಲು ಹಿಸಿತನುಸಾಲವ್ವಂಗೆಕಂಡನಿ
 ರುದ್ಧನುತಾಮಹಮೂರ್ತಿ ಯಂದೇವನೀನಾವನೆಂದಾನಯಿದೇ |
 ಬದ್ಧಮಾಯಾಪಾಶನಾಗಿಬಿದ್ದಿ ಹೆನೆಂನ
 ನುದ್ಧರಿಸುಮರೆಯೊಕ್ಕನೆನೀಕೆಲ್ಲಕನೇಜಂ
 ಕೃದ್ಧನಾದಂಜರೆದುನುಡಿದಕಲಿತನಮೆಲ್ಲಿ ಸುರುನ್ನಿನೊಡಲನೆಂದನೂ ||೬೭||
 ಕೋಪಮೇತಕಮರುಳೆವೃದ್ಧಕೇತುಕೃಷ್ಣನಂ
 ದ್ವೇಷದಿಂದಿವೈದಂತನಮನುಮಾರನಂ
 ಶೋಷದಿಂದನುತಿಗೈದೊಡಂಪೋಗದಿದೇವುಬೆಕೋಟಿಜನ್ಮದೊಳ್ಳೊದವಿದಾ|

"What though there be amongst these warriors many who eat and play⁷⁴, *this* is a *man*!" And all the people said, "According to his promise, the son of Karna has played at ball with the heads of his enemies, seized, and delivered up the foe."

64. The fatigue of battle leaving him, Anusálva opened his eyes. He repented; and seeing the form of Krishna, he said, "Not knowing who you were, fettered by the bonds of Máya⁷⁵, I am fallen. Save me! I flee to your protection." The son of Karna, hearing him, was wroth; and said, "Where is the valour you, reviling, boasted of? May your body be consumed!"

65. "Why this anger, Vrishakétu, you fool? Whether one through enmity abuse Krishna; or, through gladness praise him till his mind be weary, will not his sins, multiplied through ten millions of births, be taken away⁷⁶? Though I to day,

74. i. e. are fit for nothing else.

75. Idealism, philosophical illusion.

76. The repetition of the name of Vishnu is deemed effectual for the removal of all sin; whether the repetition be in praise or blasphemy, accidental or designed; as is shewn by the following story. A brahmin became enamoured of a female of the class that resides in forests, and is the most degraded. He forsook his home, went to the forest to live with her, and

there gained a livelihood by making the fibre-rope called nára. From this he called his son Nára. After a life of the deepest degradation and sin, he died. In the agonies of death, he called his son, "Nára." These being two syllables of Náráyana, one of the names of Vishnu, the merit of repeating them, although without reference to Vishnu, entitled him to a place in heaven.

ದೋಷಂಗಳಂ ದುವೀರಾವೇಶದಿಂದನಾಂ
 ದೂಷಿಸಿದೋದೀದಯಾಂಖುಧಿಕಾಯದುಳ್ಳವನಿ
 ಶೇಷಸುಕೃತಫಲಂ ದೋರದುದೆನಗೆಂದವಂಬಿದ್ದನಚ್ಚು ತನಂಭುಗೇ ||೬೫||
 ನಸುತಮಧುಸೂದನಂ ಪ್ರೀತಿಯಿಂದಾತನಂ
 ತೆಗದಟ್ಟಿನಿನಿಂದಮೊದಲಾಗಿದಿವಿಜಗೇ-
 ಪಗೆಯೆನಿಸದೆಮೊಡನೆಧರ್ಮಜನಯಜ್ಞದಸಹಾಯಕ್ಕಿಲ್ಲಿ ಪ್ಪುದೆಂದೂ |
 ಮಿಗೆಮಂನಿಪನಿತರೊಲ್ಲದ್ರಯ್ಯಮ್ನನುಳ್ಳದನೇ
 ನೆಗಲೈಲ್ಲ ಮಂಗೆಲ್ಲ ತುರಗಮಂಬಿಡಿಸಿಕೊಂ
 ಡಗಧರನನಂಮುಖಕೆತಂದುನಿಲಿಸಿದನಿತ್ತ ಭಾವೈಗುತ್ತಾರಮಾಗೇ ||೬೬||
 ಬಲ್ಲಕಜಯಲಾಭದಿಂದಗುರಾರಿಪಾಂಡನ
 ರೊಲ್ಲಸುವನಿಖಿಲವಾದ್ಯಕುಲದಿಂದವಂದಿಗಲ
 ಕಲಕಲದರಭಸದಿಂಬಲಿಸಿದನಮಸ್ತು ಪುರುಷಸ್ತ್ರೀಕದಂಬದೊಡನೇ |
 ಪೊಲ್ಲಲಂಪೊಗಲ್ಕಾಯುಧಿಷ್ಟಿ ರನರೇಶ್ವರಂ
 ನಿಲ್ಲಯಂಗಳತ್ತನಿಬರೊಲ್ಲರಂಸತ್ಕರಿಸಿ
 ಕಲ್ಲುಹಿನಿಜಭವನದೊಳ್ದೇವಪುರಲಕ್ಷ್ಮೀಪತಿಯನುಪಚರಿಸುತಿದಕಾನೂ ||೬೭||
 ಸಪ್ತಮನುಂಧಿ ಸಂಪ್ರಾಣಾಂ ಅಂತುನುಂಧಿ ಶಿಶ್ಯಂ ಪದ್ಯೂಂ ಶಿಶ್ಯಂ ಮಂಗಳಂ ||

through pride of valour, have blasphemed him, will this Sea of grace abandon, and not save me? I shall obtain the fruit of highest virtue ;" Anusálva said, and fell at the Immutable's feet.

66. Krishna, smiling, kindly took, and clasped him in his arms. " From this day forward, you must lay aside your hatred to the gods, and remain here to assist, with me, the sacrifice of Dharmaráya," he said, and shewed him the greatest kindness. Meantime, Pradyumna conquered the remaining armies, rescued the horse, and, in fulfilment of his promise⁷⁷, brought, and placed it in the presence of the Mountain-bearer.

67. Then, with every kind of sounding instrument, with the joyful noise of heralds, and a surrounding multitude of men and women, the Foe of demons, with the Pándus, triumphantly entered the city. Dharmaráya, the chief of men, gave them apartments ; honoured, and dismissed the rest ; and, in his palace, graciously entertained Vishnu of Dēvapura.

77. See p. 136, verse 34.

ఎంటనో సుధి.

సూర్యుని అధ్వర్యమున దోలమలయమృదంగ
 లధ్వజనపట్టణదోలమలయమృదంగ
 లధ్వంసిపాథానవనంజయినేభంగదంతనృతమంబోక్తనా

పద్యం

రాయకేళనుసాల్యనంకూడికొందుకమ
 లాయతాంబుకనవిధయోదవరగడూడిం
 దాయుధిష్ఠిరనృపనన్యాయమంతేపుతీజాన్తవియతకదోలం
 ఆయితధ్వరకాలేకాస్త్రవిశ్రుతదమి
 ధాయతవిజేత్రనేభవదందబలకామ
 హాయజ్ఞదనుదమప్రారంభకాలదవసంతయతుసంభవినతా ||౧||
 ఒందేతేయేలొంకనగిలన్లుదతిమేగ
 దిందనిరుతంబ్రబలమాగిబిగువగా
 జందనదృమంగళంతోడదహిగళాహారమంకొందుకొందుమికలొ

CHAPTER VIII.

Contents. At the commencement of the sacrifice, the spotless horse arrives at the city of Nīladhwaja¹; Arjun, the Destroyer of hostile armies, has an interview with Agni; conquers Nīladhwaja; who enters his city humbled.

Verse 1. Hear, O king! Whilst the Lotus-eyed, with Anuśālva, and all the host of Yādavas, was receiving the courtesy of the sovereign Dharmarāya, the sacrificial hall was completed on the bank of the Ganges, according to the shastras, with abundant and varied splendour. Then, spring, the most fitting season for commencing the great sacrifice, was ushered in².

2. The wind, which in no place finds rest, but ever strongly blows with swiftest speed, devoured by serpents that entwine the sandal trees, was mitigated; and, as a gentle breeze, came

1. The name of a king.

* 2. See. p. 86, n. 17.

ಮಂದತ್ವಮಂತಶೈದುಮಲಯಾಚಲದಸೀಮೆ
 ಯಿಂದಸರಣಿಜದೊಳ್ಳೈಮಿಯಿಸುವಮರಿದುಂಬಿಗಳ್ಳ
 ವೃಂದಮಂಕೂಡಿಕೊಂಡೆಲೈವೆಲಿಬುಂದುದುರಿಹಿಗಳ್ಳೈ ದೆಯಾರುವಂತೆ ||೨||
 ಮಿರುಗುವತಲೈದೋರಣಂಗಳಂಕಟ್ಟಿಸುತ
 ಮರಿಗೋಲಿಲೆಗಳಬಾಯ್ಲಬಲಿದಬಂಧನದ
 ಸೆರೆಗಳಂಬಿಡಿಸುತ್ತ ತುಂಬಿಗಳ್ಳಬಿಳುಕಕ್ಕಮಲಂಗಳಂಸೂರೆವಿಡುತಾ |
 ಕಿರುವೆಲರೊಲೈತ್ತ ಉಂಸಾರಿಸುತವಿರಹಿಗಳ್ಳ
 ನೆರಗಿಸುತಜೊಂನದರಸಂಪೀಜೆಮದನನೃಪ
 ಪೊರಮಟ್ಟುಮಾಗಾಯಂನುಡುಗಿಸನಮಸ್ತ ವನರಾವ್ವು ಮಂಕೈಕೊಂಡನೂ ||೩||
 ಪೊಸಮಾವಶೋಕೆಯೊಳ್ ಮರಿದುಂಬಿಕೋಲಿಲೆಯೊ (ಶೋಭಿಗಳ್ಳ)
 ಶೈನೆವಸಂಪಗಿಪೊಚ್ಚ ಪೊಂದಾವರೆಗಳೊಳ್ ಪವ
 ಡಿಸಿದಮಲ್ಲಿಗೆಯಲಜಿಗಳ್ಳತವೆಲೈದಿಂಗಳೊಳ್ಳ ಲ್ಳವಿಂದುಬನಸರಿಯೊಳ್ಳೂ |

from the mountainous region of Malaya, accompanied by troops of youthful bees, that wheel their flight amongst the lotuses,—distressing to the bosom of languishing lovers³.

3. The monarch Spring, causing to be hung festoons of glistening shoots, unloosing the young kókilés' mouths' strong captive bonds⁴, giving up the lotuses, as spoil, to the troops of bees, proclaiming himself everywhere by the gentle gale, prostrating his foes⁵, with bright full moon⁶, went forth, vanquished Winter, and took possession of the whole forest country⁷.

4. In that first month of spring, the fresh mango with the ashóca, the young bee with the kókilè, the radiant champaca with the fresh golden lotuses, the flower of the twining jasmin with the full moonlight, the parrot-flock with the forest's beauty, were closely intermingled; in red, black, yellow, crystal, and

3. The ghauts to the south of the Mysore country are said to be covered with sandal trees, which are thickly inhabited by serpents. These feeding on air, devour so much of the wind, that what remains is but a gentle breeze; which, as it passes on towards the Mysore, is perfumed by the pollen of lotuses extracted by bees. See p. 43, verse 21, with the notes; and p. 77. n. 46.

4. The kókilè is said to be mute except during three months of the spring season of the year.

5. The word means also, parted lovers.

6. Which is brightest during spring.

7. In this verse Spring is represented as a conqueror, whose line of march is hung with triumphal arches of leaves; who sets prisoners free; gives up part of the country, as spoil, to his army &c.

ಮನದವೊಂದೊಂದರೊಲ್ಲಾಧುಮಾಸಕಂಗಳನ
 ದೆನೆಯಂತೆಬಿತ್ತಿಯಂತೆಧನದಂತೆಜನದಂತೆ
 ಪಸುವೆಳ್ಳಾನಂತೆಕೆಂಪನಿತಂಪಲ್ಲದಿಪಳುಕುಪಟ್ಟೆ ಗಳಬಣ್ಣದಿಂದಾ ||೪||
 ಆಚೈತ್ರಮಾಸಮೆನೆದುಧಮೇಜನಕೀರ್ತಿ
 ಭೂಚಕ್ರಮಂಮುಗುಕಿದಂತೆಬಿಟ್ಟಂಗಲಾರೆ
 ಯಾಚಕರನೆತ್ತಲುಂಕೂಗಿಕರವಂತುಲಿಯೆಕೋಗಲೆಗಲ್ಲೆಯೆಜನದಾ |
 ಶೋಚನಕುದಯಿಪವೊಸತಂತೆಚೂತಾಂಕುರಂ
 ಗೋಚರನೆಪಾತಕಜ್ಜಯದಂತೆಮಾಗಾಯವಿ
 ಮೋಚನಂಕಾಣಿಸಲ್ಪೂವಾಗನೆಯಂತೆದಕ್ಷಿಣದವಾಯುಗುಲಿಯೇ ||೫||
 ಧಾತ್ರೀಶಕೇಲ್ವ ಲ್ಲಕಧಮೇಜಂತಾಮರಸ
 ನೇತ್ರವೇದವ್ಯಾಸರಾಜ್ಞೆಯಿಂದವಿಳುಮುಪ್ಪಿ
 ಗೋತ್ರದಮುನಿಗಲ್ಲೆ ರಂಕರಸಿಮೇಣವರನುಜ್ಞೆಯಿಂದಾಯಜ್ಞದಾ |
 ಸೂತ್ರಪ್ರಕಾರದಿಂದಾರಾಜಿಸುವಬಹಿಃ (ಪ್ರಕಾರದಿಂಮಖಶಾಲೆಯಂಜಹಿಃ)
 ಕ್ಷೇತ್ರದಧ್ವರಶಾಲೆಯೊಳ್ ದೀಕ್ಷೆಯಂಕೊಂಡು (ಕ್ಷೇತ್ರದೊಳ್ಳಲೆರಚಿಸಿ)
 ಚೈತ್ರಸಿತಪಾಣಿಮಾಸಿಯದಿನದಿಬಿಟ್ಟರಚಿಸಿದಯವನುತ್ಸವದೊಳ್||೬||

green tints ; like youth, anger, wealth, fame, and the emerald's lustre.

5. The month Chaitra of that year was beautiful. The light of the moon, like the Son of Dharma's fame, covered the globe. The kókilè's cry was like the universal calling for beggars⁸. The shooting of the mango trees was a new wonder to the sight of the world's inhabitants. The passing away of winter, like the destruction of sin. And the south wind wafted along like the fragrance of virtuous deeds.

6. Hear, O Lord of earth ! At the command of the Lotus-eyed and Vēda Vyāsa, Dharmarāya called together all the Munis descended from all the rishis⁹; and by their mandate, entered upon the initiatory rites, in the splendid sacrificial hall which had been erected outside the city, according to the law of sacrifices ; and on the day of the full moon in Chaitra, they joyfully worshipped and set free the horse.

8. Liberality abounded so much that mendicants were sought out to receive gifts.

9. Of whom there were seven. To these all bramins trace their origin.

ಇಂದುಕುಲದಗ್ಗಲೈಯುಪಾಂತುವಸುಧಾಪಾಲ
 ನಂದನಯುಧಿಸ್ಥಿರನರೇಂದ್ರನಧ್ವರಹಯಮಿ
 ದಂದಿಷ್ಟರಾರಾದೊಡಂಕಟ್ಟಿಕೊಳ್ಳಲಾರಪೆದಿಲೈಯೊಲೈಂಬಿಲಿಖಿಯನೂ |
 ಸಂಧಿಸಿಬರೆದಕನಕಪಟ್ಟಮನದರಪಣೆಯೊ
 ಲೈಂದಿಸಿತುರಂಗಮವನಮಲವಸ್ತ್ರಭರಣ
 ದಿಂದಿವ್ಯಗಂಧಮಾಲಾಕ್ಷತೆಗಲ್ಲಂದಲಂಕರಿಸಿಬಿಟ್ಟುಪುಂಭದೊಳ್ಳೂ ||೨||
 ಶ್ಲಾಘ್ಯುದಿಂದಾದಮಜನಭೋಜನದಸದಾ
 ರೋಗ್ಯದಿಂದಾಂಬೂಲವಸ್ತ್ರಭೂದಣದಸಾ
 ಭಾಗ್ಯದಿಂದಕುಸುಮವಿಮಲಸುಲೇಪದಿಂದಿಸ್ತ್ರೀಪುರುಷರೇಕಾಂತಕೇ |
 ಯೋಗ್ಯವಹಸಜ್ಜಿಮನೆಯೊಳ್ಳಾರವರುಂದಿವ್ಯ
 ಭೋಗ್ಯಮೆನಿವೊಂದುಮಂಚದೊಳ್ಳೊರಗಾಮವೈ
 ರಾಗ್ಯಮಾಗ್ನಿಪುಂಡಸಿಪತ್ರವ್ರತಂತದ್ವೈತದೊಳ್ಳರನನಿರುತಿರ್ದನೂ ||೩||
 ತದ್ಯಾಗಮೊಂದುವರುಷಕೆಮುಗುವುದನೆಗಂ
 ಸದ್ಯಾಜಮಾನ್ಯದೀಕ್ಷೆಯನವನಿಪಂತಾಲ್ದ
 ನುದ್ಯುಕ್ತರಾದರಜುನನೊಡನೆಹಯರಕ್ಷೆಗಸುರಹರನಾಕ್ಷೆಯಿಂದಾ |

7. "THIS IS THE SACRIFICIAL HORSE OF THE SOVEREIGN
 DHARMARAYA, SON OF THE MIGHTY PANDU PROTECTOR OF THE
 EARTH, SPRUNG FROM THE LUNAR RACE. IF ANY POWERFUL
 HEROES IN THE WORLD ARE ABLE, LET THEM BIND IT."
 This inscription they engraved, and fixed the golden plate to
 the horse's forehead, adorned it with magnificent cloths, jewels,
 sandal, wreaths of flowers, and sprinkled offerings; and libera-
 ted it under the most favourable auspices.

8. In the full vigour of health from the esteemed ablutions
 and delicious fare; enjoying the luxury of betel, rich dress, and
 jewels; adorned with flowers, and anointed with perfumes; in
 a splendid dormitory, fitted for the privacy of husband and
 wife, both recline on one sumptuous couch, free from the pas-
 sion of love. This is the Asipatra vow ¹⁰. Upon this vow the
 king now entered.

9. After one year the sacrifice is completed. During that
 time the king observed the preceding rites, incumbent on him
 who performs the sacrifice. At Krishna's command, the mighty

10. As difficult to keep as to dwell in are sharp swords. See p. 19, verse 30.
 the Asipatra hell, a forest whose leaves

ಉದ್ಯುತ್ಪರಾಕ/ಮಿಗಲನುಸಾಲ್ಯಸಾತ್ಯಕಿ
 ಪ/ದ್ಯುಮ್ನಕೃತನಮಃಯೌನನಾಶ್ವಾತಿಬಲ
 ಖದ್ರೋತಸುತನೂನುವೊದಲಾದವೀರರೊದಗಿದಜಾತುರಂಗದೊಡನೆ ||೯||
 ಇಭಮುಖಾಚಃನೆಯಂನವಗ್ರಹದಪೂಜೆಯಂ
 ವಿಭವದಿಂಮಾಡಿಧಮಃಜಭೀಮಕುಂತಿಗ
 ಶ್ಲಭಿನಮಿಸಿಕ್ತೃಧ್ವನಪದಾಂಜುಜಕ್ತೃರಾದಿಕ್ವಾಲರಂಭೇಡಿಕೊಂಡೂ |
 ಕುಭಮುಕೂತಃದೊಳರಸಿಯರನೇನೆವೆತ್ತು ಮುನಿ
 ಸಭೆಗೆವಂದಿಸಿಪರಕೆಗೊಂಡುಪಾಠಕರಜಯ
 ರಭಸದಿಂದಲಿನಮಂಗಳನಾದ್ಯಭಿಲೋಷದಿಂದಜಃನಂಪೊರಮಟ್ಟನೂ ||೧೦||
 ಮುರಹರನರಾಣಿಯಧುರಧೀರಕನಃಸುತ
 ನರಸಿಯೆಂದೆನ್ನಪೊಗಲೃಂತೆಸಂಗರದೊ
 ಳಗಲಗೆಲ್ವದೆಂದಾರತಿಯನೆತ್ತಿಮುತ್ತಿನನೇನೆಗಲನೆಗೂನೀ|
 ಭರದಿಂದಬಂದಬಿಬ್ಬದಂಗನೆಯಮೊಗನೋಡಿ
 ಕುರುಳ್ಳನುಗುರ್ಗಃಛಂತಿದ್ದಿಮುದ್ದಿಸಿತಂನ
 ಬೆರಳುಂಗುರಂಗೊಟ್ಟುಸಂತೈಸಿವೃತ್ತಕೇತುಕಾಂಶೆಯಂಬೀಲೊಕ್ಕಂಡನೂ ||೧೧||

warriors Anusálva, Sátyaki, Pradyumna, Kritawarma, Youvanáshwa, the powerful son of the Sun's son, and other heroes, with their forces, stood eagerly ready with Arjun for the defence of the horse.

10. Having with gladness worshipped Vináyaka¹¹; paid his adoration to the nine planets; made obeisance to Dharmaráya, Bhíma, and Kunti; prostrated himself at the lotus-feet of Krishna; besought the eight quarters' regents; received the sprinkled offerings of the queens; bowed to the assembled Munis, and received their blessing; with the loud triumphant call of heralds, and the full sound of delightful instruments of music, in an auspicious hour, Arjun set forth.

11. In order that the queens of the Demons' foe should praise her as the wife of the valiant son of Karna, the wife of Vrishakétu raised the wave-lamps, saying, "Conquer thy foes in battle," scattered pearls before him¹², came quickly, and embraced him. Looking upon his spouse's face, he arranged her tresses with his finger nails, kissed her, gave her the ring from his finger, consoled her, and took leave.

11. See p. 2, n. 8.

12. A rice is sprinkled on such occasions; a benediction.

ಅಂಕೆಯಿಂದಜ್ಞಾನಗಂದಯಾದವಸ್ಥೆನ್ಯ
 ಮಂಕೂಡಿಕೊಟ್ಟು ದಳಪತಿಯಾಗಿ ತನಯನಂ
 ಮಂಕೊಳ್ಳಿಸಿಕರ್ನ-ಜಸುವೇಗಾನುಸಾರ್ವರಸಹಾಯಮಂಕೈವತೀರ್ನೀ|
 ಒಂಕರುಹಲೋಚನಂವೊರಮಟ್ಟುನಿಬರೈಲ್ಲ
 ರಂಕಳ್ಳುಹಿತಿರುಗಿದಂಸ್ವೀಭೆಯಿಂದಾಹಯಂ
 ತೆಂಕಮುಖಮಾಗಿನಡೆದುದುಕರಿತುರಗರಥಪದಾತಿಗಲ್ಪಂದಣಿಸಲೂ ||೧೦||
 ಉಹಿಸುವಡರಿದೆನೆತುರಗಮದಕೂಡೆಸಂ
 ನಾಹದಿಂಮೇರೆದಪ್ಪಿದಮಹಾಣ್ವವದಪ್ರ
 ವಾಹಮೆನೆತಲ್ಪದಿದತರುಗುಲ್ಪಲತೆಗಲ್ಪಂನಡೆಗೊಂಡಕಾನನಮೆನೇ|
 ಮೋಹರಂಭೂತಳ್ಳಮನೊಳ್ಳಗೊಂಡುಬರುತಿರ್ದು-
 ದಾಹಯಂಬಳ್ಳಕದಕ್ಷಿಣದಿಶಾಮುಖಮಾಗಿ
 ಮಾಹಿದ್ವತೀಪಟ್ಟಣದಬಹಿರ್ಭಾಗದುಪವನದೆಗೆನಡೆತಂದುದೂ ||೧೧||
 ಆನಗರದಂಸುನಿಲಧ್ವಜಂಮೇಣವನ
 ಸೂನುಪ್ರವೀರನೆಂಬವನಾಗಲ್ಪಲಿಗು
 ದ್ಯಾನಕೇಳ್ಳಗೆಬಂದನೊಲವಿಂದಮದನಮಂಜರಿಯೆಂಬಕಾಂತೆಯೊಡನೇ|
 ಆನಳ್ಳನಲೋಚನೆಯುಕೆಳ್ಳದಿಯುಬೀಡಯದಿಂ
 ದಾನಂದನದೊಲೆಸಂಚರಿಸುತ್ತಿರ್ಬಳ್ಳಕ
 ಮೀನಕೇತನಮಹೀಪಾಲನರಮನೆಯುಗೊಕ್ಕಾನೆಗಲ್ಪತಂಡದಂತೇ ||೧೨||

12. Having, with authority, assembled and delivered to Arjun the army of the Yādavas, appointed his son their leader, given over to Arjun the help of Vrishakétu and Anusálva, the Lotus-eyed went out with them, kindly dismissed them, and returned. The horse, of its own accord, proceeded southward, amidst crowding multitudes of elephants, cavalry, chariots, and infantry.

13. The force was innumerable; and, accompanying the horse in armed array, covered the earth, like the torrent of the vast sea which has overflowed its bounds, or a forest moving along with its budded and thickset trees, and shrubs, and creepers. The horse went southward, and came to the royal gardens in the suburbs of the city of Máhishmati.

14. The king of the city was Níladhwaaja. The name of his son, Pravíra. Just then, he had gone to enjoy the delights of the garden, in company with Madanamánjari, his queen.

ನೋಡಿತಿಲಕವನಪ್ಪಿಕುರವಕವನೆಳೆನಗೆಯೊ
 ಲೋದಿಸಂಪಗೆಯಂಪ್ರಮಂಗುವನೋಂಕಿಮುರಿ
 ದೀಡಾದಿಚೂತಮನೊ ದೆಡಸೋಕೆಯಂಬುಕುಳಮಂಮುಕ್ಕುಳಿಸಿಮಧ್ಯದಿಂದಾ |
 ಪಾದಿಪುನ್ನಾಗಮಂಕನಿರ್ಕಾರವನೆಕೊಂ
 ಡಾದಿಮಂದಾರಮಂಜಾಣ್ಣುಡಿಪುಷ್ಪಿತಂ
 ಮಾಡಿಶೋರಿದರಂಬುಜಾಕ್ಷಿಯರ್ನಾನಾವಿಲಾಸದಿಂದಾಬನದೊಳೊ ||೨೪||
 ಮುಟ್ಟಲ್ಪ್ರಮಂಗುಪೂವಹತರಲೆಯರಕ್ಕಿಗೆ
 ನಿಟ್ಟಿಸಲ್ಪಲಕಮಲರಹನೀರೆಯರಕ್ಕಣ್ಣಿ
 ಮೆಟ್ಟಿದೊಡಸೋಕಮಂಕುರಮಪ್ಪಬಾಲೆಯರಮೆಲ್ಲದಿಗೆಮಿಗೆಬೆಳ್ಳಗೇ |
 ಪುಟ್ಟಲ್ಪ್ರಸಂಪಗೆಮುಗುಳ್ಳೋರ್ವಸುಡತಿಯರ
 ಬಿಟ್ಟಮೊಗಕಣ್ಣೆಯಹವೆತಾವರಿಗಲೆಂದವಂ
 ಬಿಟ್ಟುತುಂಬಿದಜವ್ವನೆಯರತನುಪರಿಮಳಕೆಕವಿದವಾಬನದಳ್ಳಗಲೊ ||೨೬||

The female attendants of the lotus-eyed, like the troop of king Cupid's royal elephants¹³, were ranging the garden in crowds.

15. The lotus-eyed ones in the garden, in varied pastime, looked at the tilaka, embraced the kuravaka, smiled upon the champaca, touched the priangu, plucked and scattered the mango, kicked the ashóca, spit upon the bakula, softly sung to the punnága, praised the karnikára, skilfully placed the mandára in their hair; thus causing them to flower¹⁴, and displayed them.

16. "Are the white lotuses to be compared with the maidens' hands whose touch makes the priangu to bloom? Or with the damsels' eyes whose glance makes the tilaka put forth its flowers? Or with the virgins' delicate feet whose gentle tread makes the ashóca shoot? Or with the youthful females' round faces, at the rising of whose pure smile the champaca bursts its bud?" Thus say the bees of the grove, abandon the lotuses¹⁵, and thickly crowd to the fragrance of the females' bodies, in the prime of youth.

13. To whose majestic manner of walking, the gait of females is likened.

14. By the different actions mentioned, the trees, according to the wish of the females, put forth their flowers.

15. The hands, eyes, feet, and face, are all likened to the lotus.

ಸಂಸಾರದ ಸ್ವನಿಮಿರತೋಳಮೊದಲೊಳ್ಳೊನ್ನೆಯೆ
 ತಿಂಗಳೊಲೆಗಳ್ಳೊದಲೆ ಬೆನ್ನಸೋಮುಡಿಯೊಲಿಯೆ
 ಕಣ್ಣು ಬೆಳಗಾಗಸವನಾನಿಸೊಗಮೆತ್ತಿ ತುದಿಗಾಲ್ಗಲಿಂದನಿಂದೂ
 ಬುಣೆವಳ್ಳಯದವುಗಲಂಕೊಯ್ದುಬೆಂಡಾಗ
 ತಂಣೊಲಗೊಡ್ಡಿ ಮೈಬೆವರನಾನಿಸಿಕೊಂಡು
 ಪೆಂಣುವಿಂದಾಬನದಲಗಲಂತಂನುತನುವಿನಕಂಪಿನಿಂಪೊರಿದರೂ ||೧೭||
 ನಿಲುಕಿಪೂಗೊಯ್ದಲಿತಾಂಗಿಯರಬಟ್ಟುಬ
 ಶ್ಲೋಲೆಗಲಂಪೊರಲಾರದನಿಯನೆಳ್ಳೆನಡುವದುತಿ
 ಧಿಲಮೆಂದುಹಿನಿಲದೊಂದೆನೆವಸಂಸಾರಲಂಮನೋಜಂನಿಮಿಸೀ
 ನಿಲಿಸಿಬಿಗದನೊಮೂರುಕಟ್ಟನೆಡೆಗೆಡೆಗಿನ
 ಲ್ಲಲೆರಾಜಿಸಿತುವಳ್ಳತ್ರಯದಜೆಲ್ವಿಕೆಯಿಂದ
 ಲಲನೆಯರಮಧ್ಯದೊಳ್ಳೊಗೆದಬುನೆಕುಸುಮಾಪಚಯಸಮಯದೊಳ್ಳೊಸತೆನೆ
 ತುಂಬಿಗಲೆನೋಡಿನದಚಂಪಕಂನೊಕ್ಕಾನೆ
 ಯಂಜಿದೊಸದನಿಂಗಮಿಡಿ ದಂಧಕಾರಮಂ
 ತಂಬಿನದಚಂದ್ರಮಂಡಲಮಿರಲ್ಕುಂಡಲ್ಲಿನಾನ್ಮಮಿದೊಡೆನಮ್ಮನೂ |

17. Their slender waists stretched at full length, their arm-pits glistening, large breasts protruding, the long hair pendent down their backs waving, the light of their eyes filling the sky, with face uplifted, standing on tiptoe, the female flock plucked the unfading flowers. And, wearied, presented their bodies to the cooling breeze, allayed the perspiration, and, by the fragrance of their persons, preserved the flowers of the grove¹⁶.

18. "These slender, tottering waists are far too weak to bear the round and heavy breasts of the beauties who reach and pluck the flowers," has Cupid said? and made a small bright arrow of sapphire, fixed, and bound it with three bands at intervals? For so the line of hair springing from the damsels' bosoms shone charmingly, with the beauty of the three-fold corrugation, as they plucked the flowers¹⁷. Such beauty was altogether new.

19. The full breasts of the damsels as they gathered the flowers, were beautiful, as though two chakras¹⁸, finding a champaca that did not chase away the bees, a lion that did not

16. By imparting fragrance to them.

17. The hair on the breast is compared to the sapphire; and the three folds of the

skin, which are considered a mark of great beauty, to three ties,

18. Which are of a very round form.

ಸತಿಬರಾರಿಯೊಳಕಂಕಾಡದಿರುಳ್ಳನವಿರಹ
 ಕೆಂಬನ್ನಿತ್ತ ಯದೊಳ್ಳಗಲದೆಬಾಲಕಿಯರುರವ
 ನಿಂಬುಗೊಂಡೊಪ್ಪೆಯೆನಲೆನೆದವಲೊ ಯವ್ವಿನೀರೆಯರನೆಲೆಮೊಲೆಗಲ್ಲೊ||೧೯||
 ಮೊಳ್ಳೆವಲ್ಲ ಮೊಳ್ಳೆ ಯಂಚೆಂದುಟಿಯುಂದುಗೆಯು
 ನೆಳ್ಳೆಗೆಯಮಲ್ಲೆಗೆಯನೆಸಳ್ಳಂಣನ್ನೆದಿಲೆಯು
 ನಳ್ಳೊಳ್ಳೆಕೊಡಮಂಚೆಳ್ಳುಗುರಕೇತಕಿಯನಾನದತಾವರೆಯನೂ|
 ತೊಳ್ಳಗುವನುನಾಸಿಕದಸಂಪಗೆಯನವಯವದೊ
 ಳ್ಳವದಿಸಿಕುಸುಮಗಂಧಿಯರೇತಕಿನ್ನುಪಾ
 ಗಳ್ಳನರಸಿಕೊಯ್ವರಂದವರನುಚೆಂತಿಸಿಯೆಬಡವಾದುದೆನಲೆಸದುಡೂ ||೨೦||
 ಕರವೀರವಗಮಂಬಾಗಿ ಸಿದರಧಟರಂ
 ತಿರದೆಪ್ಪನ್ನಾಗಮಂಪತ್ತಿ ರಂಜಿಸಿದರ್ಚು
 ದುರಮಾವಟಿಗರಂತೆಜಾತಿಯಂತರವನರಿದಾಯ್ತು ರವನೀಕರಂತೇ|

affright the elephant, and a moon that did not destroy the darkness¹⁹, had assured themselves, "If we stay here, the darts of Cupid cannot distress us in our nightly separation²⁰," remained together, and taken up their abode on the youthful virgins' bosoms.

20. "Having in themselves the *mollé*²¹ beautiful teeth, *bandugé*²² ruby lips, jasmin smile, blue lotus long eyes, *shirisha*²³ delicate arms, *kétaki*²⁴ sharp finger nails, white lotus face, champaca beautiful glistening nose,—why do the beauties still seek and pluck more flowers?" Thus anxiously concerned, their waists seemed to have pined away.

21. The females, in the garden, bowed the *karavira*²⁵ like mighty heroes. Like skilful drivers, they mounted the *punnága*²⁶, and were beautiful. Like kings, they distinguished the *játis*²⁷, and made their choice. Like warriors, they seized the *suragi*²⁸. Like rakes, they roamed at will. Like watchmen

19. The nose is likened to the champaca, curls to bees; the thin waist to the lion's loins, the gait to the gait of the elephant; the face to the moon, hair to darkness. Naturally, the champaca is the foe of bees, the lion of the elephant, and the moon of darkness.

20. In a place where innocence dwells. See p. 34, n. 88.

21. The many flowered jasmin.

22. A red flower.

23. The mimosa tree.

24. A thorny plant.

25. The oleander; also, men of valour.

26. A tree, which they climbed to reach the flowers; also, an elephant.

27. The great flowered jasmin; also, castes; which it is the duty of a king to preserve from intermixture.

28. A very fragrant species of jasmin; also, a sword.

ಸುರಗಯಂತುಡುಕಿದಭೇಷಿರಂತೆಬಗೆಗೆಲ್ಲಸಿ
 ಪರಿದಸುಕವಿಟರಂತೆಪಾದರಿಯನರಸಿಪಿಡಿ
 ದುರವಣಿಸಿದನೇಗರಶೋಧನೆಯತಲ್ಲವಾರಂತೆಬನದೊಳ್ಳೆಲ್ಲಾ ||-೦೧||
 ಜಾತಿಸೇವಂತಿಗಿರಿದವೊದಲಾದವೂ
 ಜಾತಿಗಲ್ಲೊಳ್ಳಂತಲೋಯ್ಯತುಪನದೊಳ್ಳಾ
 ಜಾತಿತಯಲೀಲೆಯಿಂದಿರುತಿರದೇಳಾಮದನಮಂಜರಿಯುಕೆಲ್ಲದಿಯರೊಳ್ಳಾ |
 ಭೂತಲ್ಲದೊಳ್ಳದುಕುಭಾಕಾರದಿಂದಾಶ್ಚರ್ಯ
 ಭೂತಮೆನೆಯ್ದೊರತಾಗಲಮರೇಂದ್ರನಂ
 ಭೂತನತುರಂಗಮುದಂಕಂಡುಮುತ್ತಿದಮತ್ತಗಜಗಾಮಿನಿಯರೂ ||-೦೨||
 ವನಿತೆಯರೊಳ್ಳಾಮದನಮಂಜರಿಯದವನೆಯ
 ಕನಕಪಟ್ಟದಲೇಖನವನೊದಿಕೊಂಡುಯಮ
 ತನುಜನಗಲ್ಲಕೆಯಂಕಂಡುನಸುನಗತನಿಜಪತಿಗಿತಾನದನುಸುರೂ |
 ಕನಲ್ದಿನೆಯಲ್ಲಂನೋಡುತವನೆದ್ದುಕಾಣಬಹು
 ದೆನುತಪಿಡಿದಶ್ಯಮಂಕಟ್ಟಪಟ್ಟಣಕೆಮಾ
 ನಿನಿಯರಂಕಲ್ಲಹಿಪರಿವಾರಮಂಕರೆಸಿನರನೊಳ್ಳಾದಲನುವಾದನೂ ||-೦೩||
 ಭೂಲೋಲಕೆಲ್ಲಗಮನೆಯಲ್ಲಯನಾಗಹಂ
 ನೀಲಧ್ವಜಂಗದೆಂತೆನೆಮುಂನವನಮಗ್ಧ
 ಮೂಲೋಕದೊಳ್ಳಲ್ಲಭರಾರಿಂದರಸಿನೋಂಕುಪಾವಕನನುರಮೆಚ್ಚೆ ನೀ |

who watch the city, they sought, laid hold of, and frightened the *pádari*²⁹.

22. Thus gathering flowers of jasmin, chrysanthemum, shirisha, and other flowering plants, Madanamanjari was greatly enjoying herself amongst her female attendants ; when Arjun's horse, a wonder of the world for its beautiful form, appeared. Seeing it, the females all surrounded it.

23. Amongst them, Madanamanjari read the inscription of the golden plate upon the horse's forehead; and, seeing the valour of the son of Dharma, she smiled, and told it to her lord. Enraged, he looked upon his wife, arose, " Let us see³⁰," he said, seized and made fast the horse, sent the females to the city, called his retinue, and prepared to fight with Arjun.

24. Hear, O beloved of earth ! Agni was son in law to Níladhwaja. It happened thus: Sometime before, his daughter sought to know who was best in the three worlds, engaged in

29. The trumpet flower ; also, a strumpet.

30. Whether he be so valiant in deed.

ಖಾಲಿಕಿಯೆನಂದುಮೊದಲಾಗಿವೈಶ್ಯಾಸರಂ
 ಪಾಲಿಪಂಚತಿರೂಪದಿಂದಾಪುರದೊಳ್ಳದರ
 ಮೂಲಬಲದಿಂಪ್ರವೀರಂಪಿಡಿದುಕಟ್ಟಿದಂಪಾರ್ಥೇನತುರಂಗಮವನೂ ||೨೪||
 ಕಟ್ಟಿದೇಕುದುರೆಯೆಂಕಂಡುಕಾಹಿನಭಟ
 ರ್ಧಟ್ಟಿಸಿದೊಡಾಪ್ರವೀರಂಕೆರಲ್ದಾಹವಂ
 ಗೊಟ್ಟಿನಾಡೇಡಿಬರಲಿತೆನೊಡನೆಕಾಲ್ಗಕೆಪಡೆನಹಿತಪಾರ್ಥೇನೆಂದೂ |
 ತೊಟ್ಟಂಶರಾಸನದೊಳ್ಳಂಜನವನೀಮಾತು
 ಮುಟ್ಟಿದುದುಫಲುಗುಣಂಗೆಲೈನಗೆಯೆಕೋಪದಿಂ
 ಧಟ್ಟಿನೋಡಿದನಾಗನಡದುದುಚತುರ್ಬಲಂಸರ್ಜಿಸುನಾಹದಿಂದಾ ||೨೫||
 ಚೂಲ್ಕಿಯೆಚತುರ್ಬಲದ್ಧಾಲ್ತನಗರಿಗೆನಭಕೆ
 ಧೂಲ್ಕಿದೆನೆದೆನೆಗಲ್ಲೆ ಫುೂಲ್ಕಡುವವಾದ್ಯರವ
 ದೊಲ್ಕಿನೆರೆಮುಸುಕಿತೊಂದೇಭಾರಿಪುರಜನಕೆರವಿಗಿದ್ದಿಲ್ಕಾಲಕೇ |
 ಬಾಳ್ವನೆಮಹಾತೇಜಮತಿಶಯದಪದವಿಗ
 ಳ್ಕಾಲ್ಕಡುದುಮಗುಳ್ಳಪುದುಚಲನಮಹುದೆಂದುಹೇ
 ರಾಲ್ಕಭಯದಿಂಶಂಕೆಯಿಂದದ್ಭುತಂಗಳಂಧೃತಿಗತಿಮತಿಗಳ್ಳದವೂ ||೨೬||

devotion, and greatly pleased the god of fire ; who thenceforward lived with the damsel in the city, as her husband. By virtue of this³¹, Pravíra seized and bound Arjun's horse.

25. Seeing the horse made fast, the guardian warriors threatened. Pravíra's wrath was stirred. "I give you battle. If he be able, let Arjun come with his army to fight with me," he said, and fixed an arrow on his bow. His speech reached Arjun ; who, with an angry smile, looked on his hosts. His forces then, with all their armed array, marched forward.

26. The rush of the van of the armies hemmed in the city ; the dust concealed the sky ; the clang of the loud sounding instruments of music pervaded every quarter. By the terror that their prosperity would be ruined, fear that its refulgent lustre would fade, dread lest their amazing wealth should pass away, —the courage of the people, the motion of the sun, and the wisdom of the eight quarters' elephants, were utterly annihilated³².

31. i. e. of Arjun's presence.

32. See p. 12, n. 24.

ಮೇರೆದಟ್ಟಿದಮಹಾರ್ಣವದಂತೆಭುವನಸಂ
 ಹಾರಕಾಲದಮೇಘುಚಯದಂತೆಭರದಿಂಪು
 ವೀರನಂಮುಗುಕಿತಜ್ಞಾನಮುಂಚೂಣಿಯಚತುರ್ಬಲಂದೆನೆದೆಯೊಳ್ಳೂ |
 ತೇರೈಸದಿದೇವನವನಿಸತ್ವದಿಂದನಂ
 ಸಾರಪ್ರಲಾಪಮಾಲಾಕುಲಮನಧ್ಯಾತ್ಮ
 ಸಾರದಿಂತದೆವಯೋಗೀಶ್ವರನಚಿತ್ತದಂತೆಜ್ಜರಿಕೆಧಾತುಗೆಡದೇ ||-೦೭||
 ಮೇಗೆಮುಗುಕಿದಚೂಣಿಯನಿಶುಚಾತುರ್ಬಲವ
 ನಾಗಲೋವೇನೆಜಾರಿವರಿವರುಬಾಣಪು
 ಯೋಗಂಗಲ್ಗಂಪ್ರವೀರಂಕೊಲ್ವುದಂಕಂಡುಬಿಲ್ಲೊಡುಕೋಪದಿಂದಾ |
 ಬೇಗದಿಂಪುದ್ಯುಮ್ನಸಾತ್ಯಕಿವೃದ್ಧಧ್ವಜನು
 ನೇಗಾನುಸಾಲವ್ಯಕ್ತವಮಾರ್ದಿದಪಟುಭಟ
 ರ್ತಾಗದರ್ಕಲ್ಪಮೇಘುಂಗಲ್ಗಂತದೆವಿಟ್ಟುಮಳೆಯೆನಲ್ಕಣೆಗರವೃತಾ ||-೦೮||
 ಆಪ್ರವೀರಂಬಳಕಲನಿಖರೊಡನೈದೆನಾ
 ನಾಪ್ರಕಾರದನಮರದೊಳ್ಳಾದಲಿತ್ತನೇ
 ನಾಪ್ರತಿಸಹಿತನೀಲಧ್ವಜಂನಗರಮಂಪೊರಮಟ್ಟನೇನೇಳೈನೂ |

27. Like a sea that has overflowed its bounds ; like a mass of clouds at the time of the world's destruction ; the van of Arjun's army eagerly hemmed in Pravía on every side. By vigorous might he remained unmoved as the mind of a holy saint who, by the power of divine knowledge, restrains the anguish arising from the continuous sorrows of mortal existence,—with unfailing presence of mind and firmness.

28. Sharply watching on every side, Pravía alone, slew, by his shafts, all the foremost of the hosts that surrounded him. Seeing which, Pradyumna, Sátyaki, Vrishakétu, Suvéga, Anusálva, Kritawarma, and other mighty warriors seized their bows, and, with rage, came swiftly to the fight, showering their arrows like the rain of deluge-clouds escaped from their long restraint³³.

29. Pravía, in various modes, boldly contended with them all in battle. Here Níladhwaja issued from the city with the multitude of his forces. How shall I describe it ? The rays of the sun, the motion of the wind, the flowing rivers, the sky, the

33. The winds are kept in restraint except at the deluge.

ಈ ಪ್ರಭಾಕರಕಿರಣಮಿವಾಯುಗಂಚರಣಾ
 ವಿಾಪ್ರವಾಹಿಪನದಿಗಲ್ಲಗಗನಮಿಧರೆಮ
 ಹಾಪ್ರಳಯಕಡಗನಂತೆಡಗಭುವನತ್ರಯಂಬಿಧೂಮಯಮಾಗಲೂ ||೨೯||
 ಮೊಗಸಿದರ್ಪರಬಲವನಾಗಲ್ಪವೀರನಂ
 ತೆಗಸಿದರ್ಪನೆಲೆಗೆಂಪುಸೈನ್ಯದಳವಿಯಂ
 ತಗಸಿದರ್ಪಮತಮಗೆಕ್ಯೆಕೊಂಡುವಾರಣವರೂಢವರವಾಜಿಗಲ್ಲನೂ |
 ಪೊಗಸಿದವೈಕರಿಮೋಹರದೊಳ್ಗೆಸಾಹಸಂ
 ಮಿಗಸಿದಪೋಯಿದಾಡಿತನಿವೀರರಸದಿಂದ
 ಸೊಗಸಿದರ್ಪರಧೀರನೀಲಧ್ವಜನಮನೆಯಚತುರಚತುರಂಗದವರೂ ||೩೦||
 ಮಗ್ಗದಮುನಗದಂಬುಧಿಯತೆರೆಯಂತೆನಲೆ
 ಮುಗ್ಗದಮುಗಲಮೊಗ್ಗರದಂತೆಭೋಂಕರಗು
 ತೊಗ್ಗದರ್ಪವಿದಜೇಂನೋದಂತೆಪೊಯಿದಾಡಿಪುಸೈನ್ಯಕಾನನವನೂ |
 ನೆಗ್ಗದನೆಲೆಗೆಡಿಸಿಬಿರುಗಾಲ್ಪಯಂತೈದೆ
 ನುಗ್ಗದನುಚ್ಚುನೂರಾಗಿಬರಸಿದಿಲಂತೆ
 ಹಿಗ್ಗದವೇಚ್ಚೆವೀರಾವೇಶದಿಂದಪಟುಭಟರಾಗಲಾಹವದೊಳ್ಳೂ ||೩೧||
 ಪೊಯಿದಾಡಿಮದಿದಕಲಿಗಲ್ಲಶರೀರಂಗಲ್ಲಂ
 ಪೊಯಿದೆಲ್ಲದುಪರಿತಿಂಬಮರುಳ್ಳಲಂಮೇಣವರ
 ನೊಯಿದಲ್ಲಿದಿವ್ಯತನುಗಲ್ಲೊಳ್ಳಪ್ಪಿಚುಂಬಿಸುವನುರಸತಿಯರಂಕಾಣತಾ |

earth, were swallowed up, as at the destruction of all things. The three worlds became mere dust.

30. The brave household troops of the valiant Níladhwaaja broke through the hostile forces, drew Pravíra back, brought down the power of the enemy's army, each of himself pierced the foe's array with cavalry, chariots, and powerful elephants. Slaying, they increased in daring, and exulted in mighty valour.

31. The powerful warriors, (on both sides,) in battle, clashed like two mingling waves; rushed together like masses of clouds; fell upon each other with a confused noise of shouting, like swarming bees; smiting, they battered to the ground and overthrew the forest of their foes, like a storm of wind; they crushed each other to atoms like the fiercest lightning; and were transported with heroic frenzy.

32. The valiant warriors seeing the demons drag off and devour the corpses of the heroes who perished fighting, and the

ಮೈದೇಗದಪರೇವೀರರೆಂದೋವೇಶೋರವ್ಯರಂ
 ಬೈದುಮೂದಲಿಸಿರಣರಂಗದೊಳ್ವಟುಭಟ
 ರೈದೋರುತಿರ್ದ ರೊಡವೆರಸಿಕೇಶಿಕೇಶಿಯುದ್ದದಿಂದಳವಳಿಯದೇ || 31 ||
 ಕೃತವರ್ಮನುರವಣಿಯನನುಸಾಲವನುಬಟ್ಟಿಯು
 ನತಿಬಲಗುವೇಗನಪರಾಕ್ರಮವನಾದಿತ್ಯ
 ಸುತಸುತನಕೌರವ್ಯಮಂಸಾತ್ಯಕಿಯವೀರವ್ಯಮಂವರಯಾಲವನಾತ್ಯನೃಪನಾ |
 ಅತುಲವಿಕ್ರಮವನನಿರುದ್ಧನಾಟೋರವಮಂ
 ಪ್ರತಿಭಟಭಯಂಕರಪ್ರದ್ಯುಮ್ನನಧಟಿಸುಂ
 ಗತಿಗಿಡಿಸಿತಾಗನೀಲಧ್ವಜನಪರಿವಾರಮೇವೇಶ್ವಿನಾಹವದೊಳ್ || 32 ||
 ಅಜುನಂಕಂಡನಹಿತಪ್ರಬಲಜಲಮನುರೆ
 ನಿಜೇರಗೇಂದೆನೆಕಶೋರಮಾಗಲ್ತಂನ
 ವಜೆಯಿಸಲರಿಯರೆದೇನೆಂದುಕಡುಗೋರದಿಂಚಾಪಮಂಹಿಡಿದುಮಿಡಿದೂ |
 ಗಜನೆಯೊಳ್ಳೈದೆಕಡೆಗಾಲದೊಳ್ಳೈಗಕೆವ
 ಪಜನೈದಂತಾದೇಸುತನಡೆಯಲಿರಾರಂಭ
 ವಜಗದೊಳ್ಳಾಂಟಿಮುರಿದುಪುರಕೆನೀಲಧ್ವಜನನೇನೆಕೆಟ್ಟುಕೆದರ || 33 ||

heavenly courtezans embracing, and kissing them in glorious bodies where they had been carried, taunted and reproached each other, saying, "Do heroes flinch?" And, mingling together in combats hand to hand³⁴, with strength unailing, they put forth all their might.

33. Then—what shall I say?—The followers of Níladhwaaja destroyed in battle the vehemence of Kritawarma, the ardour of Anusálva, the valour of the powerful Suvéga, the prowess of the son of Karna, the bravery of Sátyaki, the matchless heroism of the monarch Youvanáshwa, the haughty violence of Aniruddha, and the might of the terror of his foes, Pradyumna.

34. Arjun saw it. The enemy's powerful forces became too dreadful for even the gods to endure. "How is it that my people cannot conquer?" he said, and, in fierce rage, seized, and twanged his bow, and came forward with a shout. Are there in the world any who could oppose him as he advanced roaring like a pouring thunder cloud at the end of all things, and shooting his darts? Routed and scattered, the hosts of Níladhwaaja fled broken to the city.

34. lit. seizing each other by the tuft of hair that is left growing on the crown of the head.

ಮುರಿದುಖಹನೇನೆಯಂಕಂಡಾಪ್ರವೀರನುರೆ
 ಜರದುಕೋದಂಡಮಂಕೊಂಡುಕೊಂತೇಯನಂ
 ತರುಬಲಹಾಯ್ದು ವೃಷಕೇತುಬರಲಾತನೊಳ್ಳೈರಿಯಾಗಿಗಾದುತಿರಲೂ |
 ಪೆರಗಿಕ್ಕಿ ಕರ್ಣಿಯಂಮುಂದೆನಿಂದನುಸಾಲವು
 ನುರುಬಿದೊಡವನೊಯೆನೀಲಧ್ವಜಂತಾನೆ
 ತುರುಗಿದಗ್ಗ ದಸಕಲಬಲಸಹಿತನೂಕಿದಂಫಲುಗುಣನಪಡೆಯಮೇಲೇ ||30||
 ವಾನರವರಧ್ವಜಂಮುಳ್ಳಿದುನೀಲಧ್ವಜನ
 ನೇನೆಯಂತಡೆಗಡಿವೃತಾತನಂಮುಸುಕಿದನ
 ನೂನಕರಜಾಲದಿಂಬುಳ್ಳಕವಂಕಂಗೆಟ್ಟು ಪಾವಕಂಪೊರೆಯೊಳ್ಳರಲೂ |
 ನೀನಳ್ಳಿಯನಾಗಿದು ಮನಗಿನಿತಪಾಯಮೇ
 ಕೀನರನದೆನೆಯಭಯಮಂಬಿಡಿಸಬೇಕೆನೆಕೃ
 ಕಾಣುಕೇಲ್ದಾಗಸುಡತೊಡಗಿದಂತಾನೆಪೊಕ್ಕುಜ್ಜುನನನ್ನೈನಿಕವನೂ ||31||
 ಭಕ್ತಜಾಮರಹರಿಗೆಹಕ್ಕುರಿಕೆಹಲ್ಲಣವಿ
 ಚಿತ್ರದಪತಾಕೆಸೀಗುಂಸಿಂಧಸೀಸಕತ
 ನುತ್ರಂಜಿಕೆಪಾಕವಸ್ತ್ರ ಸಾಹನವಾದ್ಯಕೈದುಬತ್ತಲಿಕೆಭಂದೀ |
 ದತ್ತಬಂಧುರಬಾಣಕೋದಂಡರಥರಥಾಂ
 ಗತ್ತಿವೇಣುಕಯುಗಾಕ್ಷಂಗಳೂರಿಗೊಳ್ಳೆಪಾಂಡು
 ವೃತ್ರನೇನೆಯೊಳ್ಳೆಲ್ಲ ರುಂಪೆದರಿದಕೆಟ್ಟುಕೆದರಿದಕೆಡಿಯನೊದರೀ ||32||

35. Seeing the army returning routed, Praviṛa cursed, seized his bow, and met the son of Kuntī. Vṛishakétu interposed, and, fought, his equal. Anusálva put back the son of Karna, stood to the front, and vanquished him. When he (Praviṛa) was wounded, Níladhwaṇa himself, with all his distinguished forces in close array, fell upon Arjun's hosts.

36. Arjun, enraged, overthrew the army of Níladhwaṇa, and covered him with a countless multitude of darts. Perplexed, he said to Agni who was standing near, "How is it that all this calamity has befallen me, whilst I have you for a son-in-law? Deliver me from the terror of Arjun." Agni heard, entered Arjun's army, and commenced to burn.

37. Parasols, fly-brushes, bucklers, shields, saddles, variegated banners, umbrellas, standards, coats of mail, armour, accoutrements, cords, clothes, vehicles, musical instruments, darts, quivers, carriages, beautiful winged arrows, bows, chariots,

ಹೊಗೆಹೊಗೆದುಹೊಗೆಸುತ್ತಿ ಹೊಗಲುದೆನೆದೆನೆಗಳೂಂ
 ಮೊಗಮೊಗದುಮೊಗಸಿವಲಮೊಗದೊಳವೃಥಾಸಿವುಟ
 ನೆಗನೆಗದುನೆಗಲೈ ಸೋನೆಗಲಾಗಿ ಸುವಕಿರುಗಿಡಿಗಲೈತುಪಾರದಿಂದಾ |
 ಧಗಧಗಧಗನೆಹೊಗುವಜ್ವಲೆಮಾಲೆಗಲೈ
 ಭುಗುಭುಗುಲುಬ್ಬುಗಲೈದುಡಾವನಿಸೀವನಿಸಿ
 ತಗತಗದುತಗುಲೈ ಲ್ಲ ರಂದಹಿನತೊಡಗಿದುದುಡಲೈ ರಿನರನಬಲದೊಳೂ ||೩೦||
 ಕಟ್ಟುಗ್ರಕೋಪದಿಂದುಮುಳಿದಂದುರಾಘವಂ
 ತೊಟ್ಟುಖಾಣದಮೊನೆಯುಧಲೈ ರಿಯುರುಳಿಕೆಕಂ
 ಗೆಟ್ಟುಸಿಡಿಮಿಡಿಗೊಂಬನಾಗರದಜೀವಾಳಿಯಂತೆಪಾಂಡವನನೇನೇ |
 ಲಟ್ಟುಸುಡುವನಲಧೂಮಜ್ವಲೆಗೊಡನೆಗೋ (ಜ್ವಲೆಗರದೆ)
 ಲಟ್ಟುಹೊದಕುಲೈಗೊಂಡುಹೊರಲೈತಿರಲುಬೈಗಂ
 ಖಟ್ಟುಪಾಠಂಚೆಂತಿಸಿದನೆತ್ತಣದ್ವುತಮಿದೆಂದುಪಾವಕನುರುಬಿಗೇ ||೩೧||
 ಭಗ್ನರಾದಕೇಲಕೇವಜಾದಿಗಲೈವುಡು
 ನಗ್ನರಾದಕೇಲಪಿಂಚ್ಚೆದುರಿಗಿಚ್ಚೆನೊ
 ಲ್ಲಗ್ನರಾದಕೇಲತೇಂನನೇನೆಯೊಳಕಟಧರ್ಮಜನಹಯಮೇಧಕೇ |

wheels, whips, yokes, axles, were set on fire. In Arjun's army all were terrified; and, shaking off the fire, fled routed and dispersed.

38. The rising, curling smoke went all around, and filled every quarter of the sky. The fire flew upward, and descended in a falling shower of sparks. The wreaths of crackling flame pursued and seized upon them. Thus the fiery blaze in Arjun's army began to consume them all.

39. At the pursuing and burning smoke and flame of Agni, the army of Pandu's son cried out in anguish, and fled to every quarter,—like the living beings of the sea when distressed and confounded by the heat of the blazing, pointed arrows of Rāma enraged, and full of wrath³⁵. At Agni's violence Arjun was vexed and grieved, saying, "What prodigy is this?"

40. Some of his army were discomfited; some, their armour burnt, were naked; some were enveloped in the huge flaming fires. "Alas! Is the son of Dharma's sacrifice impeded? My

35. When the sea, inattentive to Rāma's prayer, did not give him a passage for the invasion of Ceylon, he fired hot arrows into it.

ವಿಘ್ನಮಾದುದೇಶಿವಶಿವನುತಚಿಂತಿಸಿದನಿದ
 ಕ್ಕಾಯಂಭಜಿಸಿನೋಡುವೆನೆಂದುನಿಜಕರವಿ
 ಲಗ್ನಜಾಪವನಿಘ್ನಹಿತುಜೆಯಾಗಪಾವಕನನಜ್ಞಾನಂಪ್ರಾಥಮಿಕದನೂ ||೪೦||
 ಬಲಕನಲಸೂಕ್ತಂಗಳಿಂದನುತಿಗೈದುಭೂ
 ತಲಕೊಂದಿನಾಪ್ತುಂಗದಿಂದೆರಾನಿದುನೀಂ
 ಮುಲಯಲೇಕೇಮಖನಿನಗೈಸೇಮೇಷ್ಠಿನದೇಸೆಯಿಂದಖಿಲಸುಕೇ |
 ತಲೈವುದುಹವಿಭಾ-ಗಮಾಚರಾಚರದಪೂರ
 ಗೊಲಗೈಲ್ಲಮುನೀನಿನಿಂದಮೂಲೋಕ
 ದಲೈವುಲಯನಾಕದಂತಿರಲೆನಗೆಮಾಗಮಂಕೊಟ್ಟುಲಹಬೇಕೆಂದನೂ ||೪೦||
 ಬೇವನೀನಂದುಗಾಂದೀವಮುನನಗತ್ತೆ
 ಭಾವಿಸಲ್ಪಾಂಜಾಲೆನಿನೊಲೈದುಭವಿಸಿದ
 ಲ್ಲಾವನೈನೀನಿನಗೇವೇಶೆಂದುನುತಿಸಿಕುಂತೀಸುತಂಜೇಡಿಕ್ಕೊಲೂ |
 ಪಾವಕಂಮೇಷ್ಟ್ವನುಡಿದಂಪಾಥ-ಕೇಲಾದೊ
 ದಾವುಮುಲಯೈವುನಿನಗೇಹರಸಮಾಪದೊಲೈದು-
 ವೀವಾಜಿಮೇಧಮೇಕಮೃತಮಿರಲಲೈಗೈಸಿದಂತಾದುದೇನಲೆಂದನೂ ||೪೦||

"God! My God!" he cried, and grieved. "For this I will worship the god of fire, and see," he said, laid down the bow he held in his hand, purified himself, and supplicated Agni.

41. Then, with words prescribed for the worship of Agni, he praised him, prostrated himself on the ground, stood up, and prayed, "Why art thou angry? Is not this sacrifice for thee? Besides, all the gods by thee receive their portions. Thou pervadest all animate and inanimate things. The three worlds exist and perish by thee. Enough! Grant me a way, (for the performance of the sacrifice,) and spare me!"

42. "My God! 'Twas thou who formerly gavest me my bow Gándíva. If thou considerest, Páñchálè sprung from thee³⁶. Say! Are we strangers to thee?" Thus Arjun praised and besought. The god of fire was pleased, and said, "Hear, O Arjun! I am not angry. But, having Krishna's presence, why do you want the horse-sacrifice? It is like longing for butter-milk when one has ambrosia."

36. Droupadi was born from Agni during a sacrifice, in answer to the prayer of Drupada.

ಅಹು ದುನೀವೆಂಬುದಂಮೀರಬಿಪ್ಪದೇಹಯ
 ಸಹವಾಸಮೇಸಾಲ್ಗು ಜಗದೊಳ್ಸದ್ಧಮಮಂ
 ವಹಿಸುವವರಾರುಮಾಧವನಾಜ್ಞೆಯೊಡುಪುಡುಮೇಣಂತುಮಲ್ಲದೆಮಗೆ |
 ವಿಹಗೇಂದ್ರವಾಹನಮಾಡವೇಳ್ಕೊಂದನು
 ಗ್ರಹಿಸಿದಂಮುಖಮನಿದಕೆಂತೆಂದುನರನನ
 ಲ್ಲಹಿಪುದಂಮಾಣ್ಡೆನೆಂದಭಯಮಿತ್ತಗ್ಗಿನೀಲಧ್ವಜಂಗಂತೆಂದನೂ ||೪೩||
 ಸಂಗರಂಜೀತನರನೊಡನೆಸಾಶಾತನತು
 ರಂಗಮವಬಿಡುನಡೆನಗರಕೆಂದುವೈಶ್ವಾನರ
 ರಂಗುಣದೊಳ್ಳರಸನಂತಿರುಗಿಸಿದನತ್ತಲಜ್ಞಾನನುರಿಯಡಾವರವನೂ |
 ಭಂಗಿಸಿದನೆಚ್ಚುನಾರಾಯಣಾಸ್ತದೊಳ್ಳನೆ
 ಗಂಗಗನಮಣಿಕಪ್ಪಿ ಮಾಂಗನೆಯಬೈತಲೆಯು
 ರಂಗುಮಾಣಿಕದಂತಿಕಣ್ಣೆಕಾಣಿಸುತಿಡುಡಸ್ತಗಿರಿಮಸ್ತಕದೊಳ್ಳೂ ||೪೪||
 ರಂಜಿಸುವಪಕ್ಷಿ ಮಾಚಲಕಿರಾತಂತೊಡ್ಡಿ
 ಸುಂಜಾಭರಣಮೊಮ್ಮೇಣ್ಣಗನಾಂಬುಧಿಯತಡಿಯು
 ಮಂಜುವಿದ್ರುಮಲತೆಯೊಬಗೆಗಪರದಿಗ್ವಧುವಿನಂಗಳಕುಂಕುಮಲೇಪವೋ |

43. "True! Can I transgress your word³⁷? The society of Krishna is enough. Who, in the world, is the performer of virtuous deeds? At the command of Krishna they are done. But besides all this, Krishna has graciously commanded us to perform the sacrifice. What do you say to this?" Arjun replied; and Agni said, "I cease to burn," gave him assurance, and thus addressed Niladhawaja :—

44. "Cease to fight with Arjun. Enough! Let free his horse. Go to the city." Thus Agni politely induced the king to return. Here Arjun shot a water-arrow³⁸, and put an end to the calamitous fire. In the meantime the jewel of the sky³⁹ was seen on the top of the western mountain, like the beautiful ruby that adorns the hair of the lady of the west.

45. Is this the bright red ornament put on by the hunter western mountain⁴⁰? Is it the beautiful coral on the shore of the firmament sea? Is it the vermillion ointment on the body

37. I cannot deny the truth of what you say.

38. See p. 65, verse 37, and n. 26.

39. The sun.

40. A class of persons, who live by hunting, and reside in forests, adorn their hair with a small bright red seed. The mountain is compared to one of them.

ಅಂಜನೇಭದಸಿಂಧೂರವೊವನಕೇಶದ
 ಕೆಂಜೆಡೆಯೊವಿದ್ದು ಪದಪಂಕರುಹದರುಣತೆಯೊ
 ಸಂಜೆವಿಣುಹ್ನುರಕ್ತಾಂಬರವೊಪೀಲೈನಲ್ಪಾಪೈಗುಕೆಂಪೆನೆದುದೂ ||೪೪||
 ಬಿಚ್ಚು ಪೊನೆವಕ್ಕಿಗಳಹೃದಯಮಂಜೇಯಿಸುವ
 ಪೊಚ್ಚು ಪೊಸಕೆಂಡಂಗಳೈನೆಲೋಕಮಂನುಂಗ
 ಲಿಚ್ಚೈ ಸಿಬಪ್ಪಕತ್ತಲೆಯೆಂಬಕಾಳರಕ್ಕುಸಿಕೋಪದಿಂದುಗುಳ್ಳಾ |
 ಕಿಚ್ಚೈ ನಕೆದಗ್ಗೇಡಗಲೈನೆತಂನಬಾಳುವಿಗೆ
 ನಚ್ಚೈ ನವಳೋರಾತ್ರಿವಧುವೆಂದುಹಿಮಕರಂ
 ಮೆಚ್ಚೈ ಮುಂಗಲೃಪಿಡಲೈಮಾಣಿಕದಮಣಿಕಲೈನಿಸಂಜೆಧಾರೆಗಲೈನೆದವೂ ||೪೫||
 ಪೋದಿದವುಪಕ್ಷಿಗಳ್ಳೂ ಡಿಂಗೆದೆನೆಗಳಂ
 ನೋದಿದವುಘೂಕಂಗಳ್ಳುಗಳಂನೆರೆಗೈದು (ನೆರೆಯಿಟ್ಟು)
 ಹೂದಿದವುಬಾಗಿಲಂಕಮಲಂಗಳ್ಳರಲ್ಪದಿಂದೀವರಂಗಳ್ಳಭದೊಳ್ಳೂ |
 ಮೂದಿದವುತಾರೆಗಳ್ಳ ಕ್ರವಾಕಂಗಳಂ
 ಕಾಡಿದವುವಿರಹತಾಪಂಗಳ್ಳಲೈಯೆಲ್ಲಮಂ
 ಶೀಡಿದವುಕತ್ತಲೆಗಳ್ಳಲ್ಲಿ ಗಲ್ಲಿಗೆಮನೆಮನೆಯಸೊಡಕಣ್ಣೆನೆದುದೂ ||೪೬||

of the occidental queen? Is it the red mark on the forehead of the western elephant? Is it the red matted hair of Shiva? Is it the bloom of Vishnu's lotus-feet? Is it the crimson dress of the damsel Evening? So radiantly the evening shone.

46. The rays of evening beamed like the bright live embers that burn the hearts of the parted chakras; like the flying sparks of fire spit, in wrath, by the black demon Darkness as he came to gulp down the world; and like the new bright gems sent beforehand by the well pleased moon to her best beloved friend, the night⁴¹.

47. The birds repaired to their nests; the owls peeped out; the lotuses closed their doors, and imprisoned the bees; the blue lotuses opened their buds; the stars appeared in the sky; the fires of absent love distressed the chakras; darkness seized the globe; and the lamps of the houses shone at intervals.

41. As friends send tokens of affection to each other.

రవిచ్ఛా మాద్రియంమరేగోశ్చేతమగ్నేమ
 మవనియంముసుకీతిరదోళసితధ్వజం
 బవరదోళుర్దుభంగితనాగితిరుగిదంతేనపట్టణకీర్తనా |
 పవనసఖనంబేడికేణండునారాయణా
 స్త్రవనేచ్ఛా ఛిచ్ఛా దురియంకేడిసినిజన్మని (నిలిసి)
 శవన్లలి బిడిసిదందేవపురలక్ష్మీపతియమ్మైదునంముదదోళా ||౪౫||
 అప్యమనంధి సంపూణాం అంతునంధి ౫శ్చం పద్యం ౪౦-౫౦ మంగళం ||

ఒంభ క్షేనే సుంధి.

సూతని. జ్వాలేనిజకాంతనంధులదిందబిట్టుతం
 నాలయదోళురదేవోరమట్టుబందజ్ఞానన
 మేలేతంత్రవనసగిశాపమంకొడిసిదల్మేవనదియంకేర్లల |

పద్యం

ఇందుకులతిలకజనమేజయనరేంద్రకే
 ల్లందునిలధ్వజంతిరుగతనరమనగే
 బందుమ్మైశ్వానరననుజ్ఞేయింపాథానతురంగమంబిడువేసిందా |

48. Thus darkness covered the earth, as the sun disappeared behind the western mountain⁴². Níladhwaaja, routed in battle, returned to his city, dishonoured. Having besought the god of fire, discharged a water-arrow, and put out the rising flames, the brother-in-law of Vishnu of Dévapura⁴³ there gladly encamped his hosts.

CHAPTER IX.

Contents. Jwálè obstinately forsakes her husband; leaves home, and sets out; plots against Arjun; and incites Gangè¹ to curse him.

Verse 1. Hear, Janaméjaya, lord of men, ornament of the lunar race! Níladhwaaja returned to his palace; at Agni's com-

42. Some copies read, in the western sea. na's sister.

43. Subhadre, Arjun's wife, was Krish-

1. The river Ganges as a goddess.

ನಿಂದುಮಂತ್ರಿಗಳಕರಸಲ್ಕದಂಕೇಳ್ವನದೆ
 ತಂದುನುಡಿದಳ್ಳವಲೆಯೆಂಬರಸಿಪತಿಗೆನೀ
 ನಿಂದುನಿತುಹಾಪಂಗೀಯ್ಯದಿಕ್ಕು—ದರಿಯೆಂಬೆದರದಿರೆನುತತಡದಳ್ಳೂ ||೧||
 ಅನೆಗಂಕೇಳ್ವಜನಮೇಜಯನರೇತ್ವರಂ
 ತನಮನದೊಳ್ಳಂದೆಗಂಬಟ್ಟುಬಿಸಗೊಂಡ
 ನಿನ್ನೊಮ್ಮೆತಿಳುಕಿಲೆಮ್ಮನೀಂದ್ರಪಾವಕನೇತಕಾಪಟ್ಟಿದೊಳ್ಳದನೂ |
 ಮಂನೂಯಮನೆಯೆಳ್ಳಯನೆಂತಾದನಾನ್ವಪನ
 ಕನಿಕೆಯದೇನಮಾಡಿದಳ್ಳದರವೃತ್ತಾಂತ
 ಮಂನಿರೂಪಿಸವೇಳ್ವದೆನೆಮತ್ತೆಜೈಮಿನಿಧರಾಧಿಪಂಗಂತೆಂದನೂ ||೨||
 ಅಲಿಸಿನಾದೊಡಲೆಭೂಪನೀಲಧ್ವಜಂ
 ಜ್ವಾಲೆಯೆಂಬರಸಿಯೊಳ್ಳದೆದನತಿರೂಪಗುಣ
 ಶೀಲಂಗಳಿಂದೆನವತನುಜೆಯಂಸ್ವಾಹಾಭಿಧಾನದೊಳ್ಳೆಲ್ಲವುತಿರಲೂ |
 ಅಲೋಲಲೋಚನೆಗೆಜವ್ವನಂಬರೆಪಿತಂ
 ಮೂಲೋಕದೊಳ್ಳಗುಳ್ಳೈರುಪಕೇಳಂಪತದ
 ಮೇಲೆರೂಪಿಸಿತೋರಿದನಿತರೊಳ್ಳದಾನೀನಗೆವಲ್ಲಭವೇಳ್ವದೆಂದೂ ||೩||

mand resolved to give up Arjun's horse, and called his counselors. Jwálè, his queen, hearing of it, came, and said to her lord, "Do not now give up the horse to Arjun; fear not." Thus saying, she prevented him.

2. Janaméjaya, chief of men, heard thus far; and, not having clearly understood all, entreated, "O lord of Munis, explain to me once more why Agni resided in that city. How came he to be the honoured son-in-law of Níladhwaaja? What did the king's daughter do? Tell me the whole circumstances." And Jaimini Muni thus answered the lord of earth :—

3. Attend, then, further, O king! Níladhwaaja had, by Jwálè his queen, a daughter endowed with great beauty, amiability, and virtue; who grew up with the name of Swáha. When this beautiful eyed one arrived at puberty, her father had portraits made of all the males in the three worlds; which he shewed to her, saying, "Tell me, whom of all these do you choose for a husband?"

ವಿಪುಲಗಂಧರ್ವಯುಕ್ತೋರಗಸುರಾಸುರರ
 ನಪಹಾಸಮುಮಾಡಿಸಕಲಭೂಮಂಡಲದ
 ನೃಪವರ್ಗಮಂಜೃದುಹುಹರವಿಂಚಿತಕ್ರಾದಿಸ್ಥನಿಕ್ಕೇಕೈದೂ |
 ತಪನೇಂದುಮನ್ವಥವಸಂತರ್ಕಾಳಂಜರದ
 ನುಪಮದಿಕ್ಪಾಲಕರನಡುವೆಕ್ಕುಳ್ಳದ್ವಾರಾ
 ಜಿವವೀತಿಹೋತ್ರನಂಕಂಡಿವಳ್ಳೋರಿಸಿದಲೈನಗವಂಕಾಂತನೆಂದೂ ||೪||
 ಅನೀಲಕೇತುನೃಪನವಳ್ಳನುಡಿಗೇಳ್ವಣುಗೆ
 ನೀನಘಟಿತದವರವನೂಹಿಸಿದೆವೇಳ್ವೊ
 ಡಾನೇನಪ್ಪುದೆಂದುಚಿಂತಿಸುತಿರ್ಪತಾತನಂಜರದುಬೀಳ್ವೊಂಡುಬಿಳುಕಾ |
 ಮಾನಿನಿಪುರೋದ್ಯಾನದೊಳ್ಳನಾಹಿಪನಮೇ
 ದಾನದಿಗೆಬಂದುಮಿಂದಲ್ಲಿ ಸುವ್ರತೆಯಾಗಿ
 ನಾನಾವಿಧಾನದಿಂದರ್ಚಿಸಿದಳ್ಳಕ್ಕಾಯಂಭಕ್ತಿಯಿಂದನುದಿನದೊಳ್ಳೂ ||೫||
 ಪಾವಕಂಮೆಚ್ಚಿದನವಳ್ಳನೋಂಪಿಗೆಮ
 ಹೀವಿಬುಧವೇಷಮಂತಾಳ್ವೊನ್ನೀಲಧ್ವಜನ
 ಜಾವಡಿಗಿಬರಲಾತನಿದಿರೆದ್ದು ಸತ್ಕುರಿನಿಕೈಮ್ಮುಗಿದುವಿನಯದಿಂದಾ |

4. The mighty Gandharvas², Yakshas³, Uragas⁴, gods, and demons, she ridiculed; reviled all the princes of the world; made light of Vishnu, Shiva, Bramha, Indra, and the rest; contemned the Sun, Moon, Cupid, and Spring; and, seeing the beautiful Agni seated in the midst of the matchless regents of the eight quarters⁵, she pointed him out, saying, "This is the husband I wish."

5. Niladhawaja, hearing her words, said, "My daughter, you have desired an impracticable gift. What can I do by speaking?" Upbraiding her father who thus grieved, she bade him farewell, came to the river Narmada⁶, that flowed through the city-gardens, bathed, made a solemn vow, and, in various modes, daily worshipped Agni with earnest devotion.

6. The god of fire, pleased with her piety, assumed the disguise of a bramin, and came to Niladhawaja's council hall; who rose in his presence, honoured, reverently saluted him, and

2. The celestial musicians.

3. Inferior demigods, who compose the army of Kubéra.

4. The serpent deities.

5. Agni is the regent of the south-east.

6. Nerbudda.

ನೀವುಬಿಜಯಂಗೆದಕಾರ್ಯಮಂಪೆಸಸಿಯೆನ
 ಲಾವುಕನ್ಯಾಧಿ-ಗಞ್ಜೊಡುನಿನನುತೆಯನಿದ
 ಕಾವೇಕೆಬೇಡಭೂಭುಜರಿಯ್ಯಬಹುದುವಿಪ್ರಗೇಂದೊಡಂತೆಂದನೂ ||೬-||
 ಕನ್ಯಾಧಿ-ಯಾಗಿನೀವುಬಂದುಬೇಡುವದಿಲ್ಲೆಯೊ
 ಳ್ನಾಯವಲ್ಲವಿಪ್ರಗೇಕೊಡಬಹುದುರಾ
 ಜನ್ಯರದಕೇನೊಂದುಫಲದಿಂದತನ್ನಕುಮರಿಗಮರುತನಖನಲ್ಲದೇ|
 ಅನ್ಯರಂಪತಿಯಾಗವರಸಬೇಕೆಂಬಚ್ಚೈ
 ತನ್ಯಮಿಲ್ಲೇನುಮಾಡುವೆನಿನುನಿನಗನ
 ಧನ್ಯತೆಗೆಬಾಹಿರಂತಾನಾದೆನೆನಲಾಕಪಟವಿಪ್ರನಂತೆಂದನೂ ||೭||
 ಪ್ರಾಪ್ತಮಾಡುನಿನನಮಗಞ್ಜೊಕೆಸುವ್ರತನ
 ಮಾಪ್ತಿಯೆಂಮಾಡಿಸಿಂನಾನಗ್ಗಸಂತಯ
 ವ್ಯಾಪ್ತಿಯೆಂಬಿಡುಕೊಡುನಿಜಾತ್ಯಜೆಯನೆನೆಂಬದಾನ್ವಪಂಬಳಕತನಾ|
 ಆಪ್ತಮಂತ್ರಿಯೊಳಗಲವನಂಪರಿತ್ಯಸೆನೆ
 ಗೋಪ್ತಾರ್ಥಾಜ್ಞೆಯಿಂಬಂದವಂನೋಡೆತಿಖಿ
 ದೀಪ್ತಿಯೆಂತೋರಲೆವೆಗಡ್ಡಮಾನೆಗಲರಿಯಲನಲನೆಂದರಿದರಂದೂ ||೮||

said, "Be pleased to tell me the business that brings you here."
 "I seek a wife. Give me your daughter. Be not concerned at
 this. Kshatriyas may give their daughters to bramins," he
 said; and the king replied :—

7. "There is no wrong in your coming in search of, and ask-
 ing a wife. Kshatriyas may give their daughters to bramins.
 What of that? By a firm resolve my daughter will marry
 none but the god of fire. What then can I do? I am debarred
 from the happiness of bestowing her upon you." The disguised
 bramin replied :—

8. "Your daughter's wish is fulfilled. Terminate her solemn
 vow⁸. I am Agni. Put away all doubt. Give me your
 daughter." The king believed not; and said to his faithful
 minister, "Examine him now." At the king's command he
 came and looked at him. Agni manifested his latent power,
 set his (the minister's) eyelashes, beard, and mustache in a
 blaze; and then they perceived that he was Agni.

7. That is not my difficulty.

8. By recalling her from retirement.

ಸ್ವರಸನಂತಪ್ಪದೇಂದಾನೃಪಂತಿಳಿದು
 ಗುಪ್ತದಿಂತನಸತಿತನುಜರಂಕರೆಸಿಲೋ
 ಉಪ್ಪಿಯಿಂಖಂದನಿವಗೀಯ್ಯುಪೇಕಣಗೆಯಂಶಿಖಿಯಹುದೆನೋಡೆನಲ್ಲೇ |
 ತೃಪ್ತಭಾವದೊಳಾಕೆನಡೆತಂದುನಿಟ್ಟು
 ಲ್ಪಮಾಡುದುಮೇಲುದಿನವನಸಮಾಗಳಾ
 ಕ್ಷಿಪ್ತಮಂಮಾಡಿನಗುತಿಡೆನಾಭೂವರಂಸಭೆಯೊಳ್ಳವನೋದದಿಂದಾ ||೯||
 ಭೂಕಾಂತಕೇಳಬ್ಬಳಕನಿಲಧ್ವಜಾವನಿದ
 ನಾಕಪಟವಿಪ್ರನಂಕರೆದಗ್ನಿನಿನಾಡೊ
 ದೀಕುವರಿಯಂಕೊಡುವೆನಿಂದುಮೊದಲಾಗಿಮಾಹಿಪ್ಪತ್ತಿಯುಪಟ್ಟಣಕ್ಕೈ |
 ಪ್ರಾಕಾರಮಾಗಿತನರಮನೆಯೊಳ್ಳೆಂದುಮಿರ
 ಬೇಕೆಂದುಬೇಡಿಕೊಳ್ಳಲೊಪ್ಪಿದವಮಾನಸಬ
 ನಾಕಮಲವದನೆಯಂದುಮನೆಯಾದಂವಿಧಿವಿಧಾನವಿಭವಂಗಳಿಂದಾ ||೧೦||
 ಶ್ರೀಹೃಮವತಿಯರಂದುಗಾಢ್ಧಿಹಿಮಗಿರಗ
 ಳಾಹರಹರಗೇಕೊಟ್ಟುಂಟಿಟ್ಟುಕೊಂಡಿವೋ
 ಲೀಹುತವಹಂಗಾತ್ಮಜೆಯನಿತ್ತುನಿಲಿಸಿಕೊಂಡನೀಲಕೇತುಬಳಾ |

9. The king perceiving that he could be no other than the Seven-tongued⁹, secretly called his wife and family, and said, "He has come with ardent love; we must give our daughter to him; see if he be not Agni." Well pleased, she (the queen) came forward, and scrutinized him; when the upper part of her dress was consumed; and the king, enjoying the joke, twitted, and laughed at her in the council.

10. Hear, O lord of earth! The sovereign Níladhwaaja then called the bramin-disguised, and said, "If you be Agni, I will give you this damsel. From this day forward you must abide in my palace, as a defence to the city of Māhishmati." Agni complied with his entreaty, and was married to the lotus-faced one, according to the sacred ritual, with great magnificence.

11. As the milk-sea and the Himalaya presented Lakshmi and Párvati and a residence to Vishnu and Shiva¹⁰, Níladhwaaja gave his daughter to Agni, and retained him. Thenceforth, the

9. An epithet of Agni.

10. Lakshmi was produced at the churning of the milk sea; which was also Vishnu's abode. Párvati was the daughter

of Himavat, the Himalayas considered as a deity; amongst which is Kailása, the abode of Shiva.

ಸ್ವಾಹಾವನಿತೆಯಸಂಮೇಳವದಸೌಖ್ಯದಿಂ
 ಮಾಹಿಪ್ತ್ಯತಿಯಪಟ್ಟಣದೊಳಿಪ್ಪನಲಂಮ
 ನೋಹರದವಿವಿಧಭೋಗದೊಳೊಂದುಮೊದಲಾಗಸಂದುಸಂತೋಷದಿಂದಾ ||೧೦||
 ಅಲ್ಲಿ ಪಾವಕನಿಪ್ಪಕಾರಣಮಿದೀಗಮುಂ
 ದಿಲ್ಲಿಯಕಥಾಂತರವನರಸಕೇಳಾರಾತ್ರಿ
 ಯಲ್ಲಿನೀಲಧ್ವಜಂಮನೆಮೊಳಾಜ್ವಾಲೆಯನಿರೂಪಮಂತಲೆಯೊಳಾಂತೂ |
 ಸಲ್ಲಲಿತವಾಜಿಯಂಬಿಡೆನೆಮೊಡನೆಕಾದಿ
 ದಲ್ಲದೆಂದಾಕೀರಿಟಗಿಪೇಳಿಸಿದನಿತ್ತ
 ಸಲ್ಲವಿಸಿತಮಲಪೂರ್ವಾಕಾಲತಿಕೆಯೆನಲ್ಪಿಂಪಡದುಮೂಡಲೂ ||೧೧||
 ತನಪಗೆಯಾದಕತ್ತಲೆಯಸಾರೂಪ್ಯದಿಂ
 ದಿನಿದೊಡೆಮಗನಂಮುಲಿಯದಿರನಿಂದಂಜಿ
 ಕಂನೈದಿಲೆಯಮೊಗಂಬಾಡಿದುಕೂಡೆನಗುತಿರ್ಪವರವಿಂದಂಗಳೂ |
 ಗಂನದೊಳ್ಳೆವಜಾರೆಯರಕುಂಟಿನೆಯಂತೆ
 ಸಂನೈದಿದವುತಾಂಮುಚೂಡಂಗಳೊಂದಿದವು
 ಮುಂನಿನಂತಿರಜಕ್ಕವಕ್ಕಿಗಳ್ವದಿದವುತುಂಬಿಗಳ್ವಂಪಡನರಸೀ ||೧೨||
 ರಾಹುಮುಂನೊಂಮೈತಂನಂತುಡುಕಿಬಿಟ್ಟನೆಂ
 ಬಹಗೆಯುಮರಸಲೊಳವೊಕ್ಕುಪಾತಾಳದಮ
 ಹಾಹಿಸಂಕುಲಮನಾಕ್ರಮಿಸಿಬೆಡೆವಣಿಗಳಂತೆಗದುಕೊಂಡಾಗಲವನೂ |

god of fire, having every variety of pleasing enjoyment, lived happily in Māhishmati, by delightful union with Swāha, his wife.

12. This is reason of Agni's being there. Hear now, O king, the narrative of what afterwards occurred there. That night, at home, Nīlādhwaja obeyed the command of Jwālè, and sent to Arjun, saying, "Unless you fight with me, I will not give up the splendid horse." Meantime, the orient reddened, as though the beautiful creeper East put forth its shoots.

13. "If I longer remain of the colour of his foe, the darkness, the sun will be wroth with me," the blue lily said, and her face turned pale with fear¹¹; the lotuses laughed¹²; the red combed chanticleer gave notice of the dawn; the chakras paired as before; and the bees, in search of honey, boomed along.

14. Say! Has the sun, in revenge for having been formerly seized by Rāhu, entered Pátāla, laid hold on the serpent race,

11. The blue lily fades at sun-rise.

12. Expanded.

ಸಾಹಸಂಮಿಗೆಜೆಲ್ಲ ತೈತ್ತವ್ವನೋದೇನೆದೇನೆ
 ಗಾಹರದ್ಧಯಂವೇಶೈನಲ್ಪಸುಲೈವಿಸಿಲಪ್ರ
 ವಾಹಂಗಳೈತ್ತಲಂವರಿನಿಂದಿನಪನುದಯಂಗೈದುಬರುತಿಡೆನೂ ||೧೪||
 ಯಿತ್ತಲವನೀಶಕೇಳಿದಯವಾಗದಮುಂನ
 ಮತ್ತೆಮಾಹಿದ್ವೈತಿಯಪಟ್ಟಣದಕೋಟಿಯಂ
 ಮುತ್ತಿ ಕೊಂಡು ದುನರನಚತುರಂಗಮಾಹೆಯೊಳ್ಳನೀಲಧ್ವಜನವಾಹಿನೀ |
 ವೊತ್ತಿ ಕವಿದು ದುನೀರಕೊದಗದವೋಯ್ಯಾಡ
 ಶಿತ್ತಂಡಮೊಡವೆರಸಿಜೋಗಿಗಾಳಗದಭಟ
 ಕೊತ್ತಿ ದರ್ಪಂಧಪಾಡುಗಳನನಿತಧ್ವಜಂನಡೆದನಜ್ಞಾನನಮೇಲೆ ||೧೫||
 ತರಣಿತೊಲಗದಬಳ್ಳಕಮಿಂಚುಬುಳ್ಳುಬಿಗಿತಮಂ
 ಶೆರಳಬಲ್ಲ ದೆಕ್ಕಪ್ರಸನ್ನಜ್ಞಾಪ್ತೇಗಲಕದ
 ನರನುಳ್ಳದವೀರರಂಬಗೆವನೆಪಡೆವೆರಸಿನೂಕಿದಂಕಣೆಗರವೃತಾ |
 ಮುರುದುರುಮಣೆಗವನಸೇನಿಬಳ್ಳಕಳಲಿಗ
 ರ್ತರಹರಿಸುತಸಹೋದರಮಂತ್ರಿಬಾಂಧವ
 ರ್ಧರದೊಳ್ಳಾಂತಲ್ದರಜ್ಞಾನನೊಳ್ಳಾತಂಕಾದಿನೊಂದುಮೂಘೇತನಾದನೂ ||೧೬||

taken the jewels from their heads, and does he now come scattering them, with all his might, to every quarter¹³? So the lord of day approached, rising with streams of radiant light, diffused on every side.

15. Attend, O lord of earth ! Before the sun arose, the forces of Arjun had again invested the fortifications of Māhishmati. On the other side, the army of Níladhwaaja fell upon them in close array. The heroes grappled with each other in fight. The two hosts were intermingled ; and the foremost contending warriors vowed mutual destruction, and pressed upon each other. Níladhwaaja advanced against Arjun.

16. When the sun has gone down, will darkness flee from the fire-fly ? Will Arjun, who shrunk not from Agni's flame, regard the remaining heroes ? He attacked them with his army, showering arrows ; and by their impetuosity, Níladhwaaja's forces were broken. The routed fled. His sons, brothers, ministers, and relatives joined in the combat, and perished. He fought with Arjun, was wounded, and fainted.

13. When the ambrosia had been obtained by churning the milk-sea, it was given to the gods. The serpent Rāhu insinuated himself amongst them, but

ಬೃಹದಾಸಾರಥಮನೇಗಿತಂದನಾಭೂಪನಂ
 ಪೊರ್ಲವೇಬಾಣಗಲ್ಲಾಕೃದವುಕೋಂಟಿಕೊ
 ತ್ತಲ್ದಕಾನ್ಯಲ್ಯಂಬದಿರಲ್ಲಲ್ಲಿ ಗಜಖಜಿಸಿತಾನಗರಬೊಳ್ಗೇ |
 ತಿಲ್ಲದುದಾತನಮೂರ್ಛೇಕಣ್ಣಿರದುನೋಡಿ
 ಕೊಳ್ಳಗುಳ್ಳದವರಿಭವಕೆಬೆಡಾಗಿನಿಜತನಯ
 ರಳ್ಳದಳ್ಳಲಿಂದವೈದನಸಿತಧ್ವಜಂಜ್ವಲೆಯಂಪ್ರತಿಕೂಲೆಯಂಬತಿಯೊಳ್ಳೊ ||೧೭||
 ನಿನೆಪಾರ್ಥನಹಯವನಾತಂಗೇಬಿಡಲೀಯ್ಯ
 ದೆನಕೆಡಿಸಿದೆಯಲಾಪಾತಕಿಯೆಸುತರಳ್ಳದ
 ರಿನ್ನೇನುಘಾತಕಿಯೆಮಕ್ಕುಲಕನಿವೈನೀನತಿಕವೈಪೋಗುದುಡ್ಡೆ |
 ಯೆನ್ನರಮನೆಯೊಳ್ಳರದಿರೆಂದಾಗಲಾಜ್ವಲೆ
 ಯಂನೀಲಕೇತುಧಟ್ಟಿಸಿಬೈದುಬೃಹದಾಸ
 ಮನ್ನರನೆಡೆಗೆಕಳ್ಳುಪಿತಾನಾಕಿರೀಟಿಯಂಕಾಣಲೈಪೊರಮಟ್ಟನೂ ||೧೮||
 ಕೊಂಡುಬರಿಸಿದನವಿಳ್ಳವಸ್ತುಗಲ್ಲನಮಲಮಣಿ
 ಮಂಡನಾದಿಗಲ್ಲಂವರದುಕೊಲಂಗಲ್ಲಂ
 ಹಿಂಡಾಕಲ್ಲಂಮಹಿಸಿಗಲ್ಲನುತ್ತಮಸ್ತ್ರೀಯರಂಗಜಹಯಾದಿಗಲ್ಲನೂ |

17. The charioteer brought the king home. The large city-gates were shut. They strengthened the guards, at intervals, on the ramparts and bastions. The utmost confusion prevailed in the city. The king recovered from his swoon, opened his eyes, looked about him, and, utterly dejected by defeat, through grief for the death of his sons, reviled Agni; and, with rage, abused Jwālè, his perverse wife :—

18. “ You sinner, who would not let me restore his horse to Arjun yesterday, and have ruined me ! My sons have perished. What more, you murderer ? You bane of my family ! A wicked wretch, you are ! Begone, you good-for-nothing ! Quit my palace ! ” He threatened and reviled her ; then sent the horse to Arjun, and set out himself to visit him.

19. Niladhwaja took with him every kind of gift, the brightest gems, ornaments &c. ; the choicest silks, herds of cattle, buffaloes, beautiful damsels, elephants, horses, &c. ; laden wag-gons with the wealth of the treasury, sugar, perfumes, and

was detected by the sun and moon. Vish-nu cut off his head ; but as the ambrosia had descended to the throat, the head

became immortal. His attempts to re-venge himself by seizing his detectors, are the cause of eclipses.

ಭಂಡಾರದರ್ಥಮಂಗುಡತ್ಯೈಲಧಾನ್ಯಗೃ
 ಭಂಡಿಗಲಮಲೇತುಂಬಿಸಿಪಾರ್ಥನಂಬಂದು
 ಕಂಡನಿಸಿತಧ್ವಜಂಜುಕವನಜ್ಞಾನಂಪ್ರೀತಿಮಿಗೆಮಂನಿಸಿದನೂ ||೨೯||
 ವಾಚಿನಡೆದುದುಬಿಳಿಕಲೆಂಕಮುಖಮಾಗಿಸೇ
 ನಾಜಲಧಿಗುಹಿತನೀಲಧ್ವಜಂಪೊರಮಟ್ಟ
 ನಾಜನಪನಂಕೂಡಿಕೊಂಡುಮುಂದಕಸ್ಯನಾಚಿತೆರಳುದನಿತ್ತಲೂ |
 ತೇಜಮಿಲ್ಲದೆಮನೆಯೊಳುಂಟೆಂಕೊಡಲ್ವೆಲ್ಲಗು
 ವಿಜೀವಮೇತಕೆನನಗೇನುತನಿಜವಲ್ಲಭನ
 ರಾಜಗೃಹಮಂಟಪ್ಪುಪೋದಳಾಜ್ಞಾಲೆಯುಸ್ತುಖನಿಂಬತಮ್ಮನೆಡೆಗೆ ||೩೦||
 ಉಸ್ತುಖಂಕಂಡಿದಿಗೊಂಡಗ್ರಜಾತೆಯಂ
 ಸನ್ಮಾನಿಸಿದನೇಕೆಬಂದೆಯೆನೆಧಲುಗುಣಂ
 ಮನ್ಮನೋರಥಮೆಲ್ಲಮಂಕೆಡಿಸಿಮಕ್ಕಳಂಕೊಂಡುಪತಿಯಂಗೈಲ್ದನೂ |
 ತನ್ವರಣಕೊಂಡುಪಾಯವನೆಸಗದಿರಲೆನ
 ಜನ್ಮನೇತಕೆನನದೆನೆಯಿಂದನರನವಲ
 ಸನ್ಮಾನ್ಯಮಸ್ತಕವನುಸದಿದೋಡೆಂದೊಡಾಜ್ಞಾಲೆಗವನಿಂತೆಂದನೂ||೩೧||
 ವಾಯಕಜ್ಞಾನನತಲೆಬಿದ್ದಪುದೆಕ್ಕಪ್ಪನನ
 ಹಾಯಮಿರಲೆಲೆಮರುಳ್ಳೆಹರಿಯಹಗೆಗೊಂಡುಕೆಡು
 ವಾಯಸಂತನಗೇಕೆರಾಘುವಂಮಾಡಿದುಪಹತಿಯಿಂದತಾನನಗೆ |

grain; came, and had an interview with Arjun, who received him with the greatest affection and honour.

20. After this, the horse proceeded southward. Nīlādhwaja went forth with the sea of his forces. Arjun took the king with him, and set out. Here, Jwālā said to herself, "Of what use to me is this life which merely preserves the body of a woman at home in disgrace?" left her husband's palace, and went to Unmukha, her younger brother.

21. Unmukha saw, went forward to meet, received his sister with the greatest respect, and asked her, "Why have you come?" "Arjun has destroyed all my happiness, slain my children, and conquered my husband. Why have I been born, unless I find some means of compassing his death? unless, by you, I cut off his bright crowned head?" she said; and he, in anger, replied:—

22. "Will Arjun's head fall off by scheming, you fool, so long as he has Krishna's aid? Why should I take the trouble

ದಾಯಮಂಚೇಶ್ವರ ವನವಂಶಮಂಸವನಿಸಿದ
 ಮಾಯಕಾತಿಯೋಲೆನಾಲಯಕೆಬಂದೆನಗ
 ಪಾಯಮಂತಾರದಿಲ್ಲಿಂದಪೋಗಿಂದವಳನುನ್ಮುಖಂಕೋಪಿಸಿದನೂ ||೨೦೬||
 ಜ್ವಾಲೆಬಳಕನುಜನಂಬೈದುಕೋಪದೊಳಾತ
 ನಾಲಯದೊಳರದೆಪೊರಮಟ್ಟುನಡೆತರೆಮುಂದೆ
 ಲೀಲೆಮಿಗೆನಲಿದುಲಿದುಗುಳ್ಳದಿಲ್ಲದಬಳ್ಳದಳ್ಳದುತೆಳ್ಳೆಬೆಳ್ಳದುಪೊಳ್ಳದುನಿಳ್ಳದೂ |
 ಮೇಲೆಮೇಲೊದಗುವಳುನಪ್ರವಾಹದಗುಕ
 ಲ್ಲೊಲಮಾಲಾಕುಲದಬುದ್ಬದದಜಲಜಂತು
 ಜಾಲದಲಯುಲುಳ್ಳಯಲಹಂಗಳವಿಸ್ತರದವರಗಂಗೆಯಂಕಂಡಳೂ ||೨೦೭||
 ತೆಳ್ಳುಲುಡಿಯಮಳ್ಳಲಿಡಿಯಲಿತ್ತಡಿಯತಳ್ಳಗಡಿಯ
 ಪೊಳ್ಳೆನಿರೆಯಲುಕೆಪೊರೆಯಲೊಳ್ಳೊರೆಯವೆಳ್ಳೊಕ್ಕೆಯ
 ತೊಳ್ಳಪಿಳ್ಳೆಯಮಿಾನೊಳ್ಳೆಯಲಿರದಿಳ್ಳೆಯಲೆಡೆನಿಳ್ಳೆಯತುಂತುನತನಿಗೆದಿನಾ |

to perish by hating Krishna? You come to my house like the hypocrite who, on account of the injury done by Ráma, told a scheme to Rávana, and annihilated his race¹⁴. Don't bring ruin upon me ; but get you hence !”

23. Then Jwálè abused her brother, left his house in a rage, set out, and, as she went forward she saw the Ganges, the lofty billows of whose huge stream, in playful sport, danced, sounded, whirled, fell, rose, disappeared, beat upon the shore, retreated, rolled, engulphed, and pursued each other ; and whose quivering waves abounded with bubbles, and multitudes of aquatic animals¹⁵.

24. Sweeping away the beautiful hillocks of collected sand, her full stream flowing on undermining the banks, swelling high, with an under current, pure white foam, bright young fish glistening, and restlessly roaming the depths, spray scattering far

14. Shúrpanakhi, the sister of Rávana, fell in love with Ráma, presented herself to him in the forest, and entreated him to marry her. On his refusing, she threatened to swallow both him and Sítè, his wife. Ráma made a sign to Lakshmana, his brother, and he cut off her nose and ears. To obtain revenge, she went to her brother, and told him that, as she was endeavouring to get the beautiful Sítè as a

wife for him, Ráma attacked and mutilated her. She thus incited him to revenge ; which led to the invasion of Ceylon by Ráma, and the destruction of the Rákshasa race ; of whom Rávana was the chief.

15. The excellence of this and the succeeding verse consists in the use of similarly sounding words.

ಸುಳಿ ಸುಳಿಯೆನ ವೃತ್ತಿಯೆ ಬೊಬ್ಬುಯೆ ಕಡುಲಯ (ನವೃತ್ತಿಯು)
 ಜಲಜಲದಧರಧರದಸೀಕರದಭೀಕರದ
 ತುಲಗಂಗೆಸುತರಂಗಿನೋಲೈಸುಲೆಕಂಗೆಸೆಳೆದಂದುದಿವಿಜಸಿಂಧೂ || ೮೪ ||
 ಕೂಮೇಗಡಿಯಾಗದೇಗುಂಟಿನಂತನೆಡೆಯೊ
 ಲಾಮೇಳಗಲವರಿದ್ರಹರೆಂಜನೇಮೇಯಿಂ
 ಝೂಮೇ ಸುವಗಂಗಾಪ್ರವಾಹಮಂಕಂಡಲಾಜ್ವಾಲೆಬಿಲ್ಲಕಲ್ಲಿನಿಂದೂ |
 ಧಾಮೇಕರದರೊಳುಂಟಿತಂನನಿತಾದೊಡಂ
 ನೀಮೇಟ್ಟದಂತೊಯ್ಯನಾತಡಿಗದಾಂಟಿಸುವ
 ಕೂಮೇಯುಳ್ಳ ವರೆಂದೊಡಲ್ಲಿ ದೇನಾವಿಕೇಳೆಲ್ಲ ವಲ್ಲಂತೆಂದರೂ || ೮೫ ||
 ಬಿಂದುಮಾತ್ರಂಮೇಲೆಬೀಳಲೆತ್ತಿದ್ರನಂ
 ಕೊಂದಪಾಕಂಪೊಳುಪುದಿಲ್ಲಿ ಮಿಂದವನಗತಿ
 ಯಿಂದಮಂಜುನಸುವಜನವಮಾಲ್ಗ ನೀನಿಲ್ಲಿ ಗೇನಂಪ್ರಾಣೀನೀ |
 ಬಂದೆಗಂಗಾಂಬುವಂಮುಟ್ಟದಿರಬಹುದೆವೇ
 ಲೆಂದೊಡಾಜ್ವಾಲೆನುಡಿದಳ್ ಜಾನ್ವವಿಗಿದೋವ
 ಮೊಂದಿಹುದುನಿಮಗೊರವುದಿಲ್ಲಿ ಮವಳೆನಗೆಮೈದೋರಲುಸುರುನೆಂದಳೂ || ೮೬ ||

and wide, eddying, whirling, bubbling, quivering, full of aquatic animals, with varied mists, terrific,—the matchless Ganges, the beautiful-waved, the Immortals' stream, shone radiantly to the spectator's eye.

25. Jwālè saw the torrent of the Ganges, which roared from the depths below the turtle¹⁶, and with the boast that whosoever bathes in her becomes a king of the gods. Then, standing there, she cried, "Are there any benevolent people here? Any who will be kind enough to carry me gently, by some means, to the other side, so that no water may touch me?" The boatmen there heard, and answered her:—

26. "If but a drop fall upon one, the sin of braminicide¹⁷ will be washed away. The Uncreate¹⁸ himself cannot describe the happy lot of one who has bathed here. What is it you come here entreating for? Say! May one avoid touching the water of Gangè?" Jwālè replied, "Gangè has a blot. I shall not tell it to you. Let her shew herself to me, and I will tell it to her."

16. See p. 125, n. 14, &c.

17. The greatest of all sins.

18. Bramha.

ನೈಜದಿಂದಜನಕರಪಾತ್ರದಗೋದಕಂ
 ನೈಜಯಂತೀಧರನಪಾದಾಂಬುಕವನತಲೆ
 ಗೈಜದವೆಳ್ಳಿಸಿಗೇರಿಸಿದಜೀವನಂತಾನಲ್ಲ ದತಿಪಾಪಂಗಳಾ |
 ಮೈಜೋಡನುಗಿದುಬಿಗುಡುವಗಂಗೆಬೆದರದ
 ಶೈಜಗದೊಳ್ಳವವಾದಕಂಜದವರುಂಟೆಕೇ
 ಶೈಜನವಜಲದಿಜಾನ್ವವಿಕೇಳ್ವ ಪೊರಮಟ್ಟಿಲ್ಲವಳೆಂದನುಡಿಸೆಡುಗೀ ||—೨೭||
 ಲಂಬುರುಹರೋಲಂಬಮತ್ಸ್ಯಕೃಷ್ಣ ಪವಾರಿ
 ಕಂಬುಸೀಕರಚಕ್ರನಾಕಶೈವಾಲತಾ
 ದಂಬಗಂಭೀರಸೈಕತಮ್ರಣಾಳಂಗಲ್ಲವುತನಗವಯವಂಗಳಾಗೇ |
 ಯಿಂಬಾದನಾಂದರ್ಮಮಾನದಿಯನಡುವೆಪ್ರತಿ
 ಬಿಂಬಿಸಿದೋಲಿರೆದಿವ್ಯರೂಪವಳವದಿಸಿಜಗ
 ದಂಬೆಜಾನ್ವವಿಸಲಿಲಮಧ್ಯದಿಂದೆದ್ದು ಬಂದಾಜ್ವಾಲೆಯಂಕೇಳ್ವಳೂ ||—೨೮||
 ದೋಪಹರತಾನೆಂದುನೇದತಾಸ್ತ್ರಂಗಗಳಾರೆ
 ಫೋಷಿಪವುಮಟ್ಟಲಾಗದುತಂನನೆಂದುನೀಂ
 ದೂಷಿಸುವಕಾರಣಮದಾವುದಾಜ್ವಾಲೆಹೇಳೆಂದುಜಾನ್ವವಿಸುಡಿದಳೂ |

27. Gangè, who,—besides being by nature the chief of waters from the vessel in Bramha's hand¹⁹, the stream from Vishnu's foot²⁰, and the liquid that Shiva uses for the growth of his five matted locks²¹,—is she who bursts and casts off the mailed coat of the greatest sins²², was alarmed. Are there, in the three worlds, any who fear not calumny? Hear, O king! Gangè heard, and came forth from the water, trembling at what Jwâlè said.

28. As though perfect Beauty—having the lotus, bees, fish, turtle, water, conch, spray, chakras, water-plants, swan, depth, sandbanks, and lotus-stalks for the members of her body²³—were reflected in the middle of the stream,—Gangè, mother of the world, assumed a beautiful form, arose from the midst of the waters, came, and asked of Jwâlè :—

29. “The vedas and shastras loudly proclaim me as the purifier from sin. Tell me then, Jwâlè, why you reproach me,

19. Sacred water which he carries with him in his vessel as an ascetic.

20. The Ganges is said to spring from the nail of the great toe of Vishnu's left foot.

21. See p. 2, n. 7.

22. That enclose and bind the soul as a coat of mail.

23. The above are severally used as figures to point out the following members

ದೂಷಣಾದಮಾತನಾಡುವಲ್ಲಲೋಕದಸು
 ಭಾಷಿತವನುಸುರಬೇಡುದುಪ್ಪತ್ತಿಲ್ಲದಿಹ
 ಯೋಷಿದಂಗಸ್ಪೃಶ್ಯಾನ್ಮಂಪಾಪಮೆಂಬರದಕಾಗಿಬೆದರಿಬೆಸೆಂದಲ್ಲೂ ||೨೯||
 ಯೆಂದೊಡೆಕೆರಳ್ಳಭಾಗೀರಥಿಸಮಸ್ತವೃಷ
 ವೃಂದದೊಲ್ಲೆನಮಗನುದ್ದಾನಮನಾಗಿಬೇ
 ನೆಂದುಮೃಗವವನಲ್ಲಮವಸ್ವೇಷ್ಟಾ ಮರಣಭಾಗವತಮಸ್ತಕಮೋಃ |
 ವೃಂದಾರಕೋಪಮಂಸತ್ಯಸಂಧಂಭೀವ್ಯ
 ನೆಂದುಮೂಲೋಕದೊಳ್ಳಬ್ರಾಹ್ಮತನಾಗಹಂ
 ಮಂದಮತಿನೀನೆನಗೆಗುತುಲೈನಲ್ಲಹುದೆವೋಗೆಂದಿಂತೆಂದಲ್ಲೂ ||೩೦||
 ಉಂಟುನೀನಾದಿದಿನಿಶ್ಚಲ ಮುಂತಥ್ಯವಹು
 ದೆಂಟಕೊಂದುಲ್ಲದು ದಂಬಲೈನಾನದರಿಂದ
 • ವೆಂಟುಕೊನೆನಿಗನಿನ್ನೆಲ್ಲೆ ಮೂಜಗದೊಲ್ಲಗದಾಯಾದರೊಳ್ಳಗೇ

saying, 'I cannot touch you?' " Thus Gangè spoke ; and Jwālè replied : " I am not one who uses reproach ; but I must speak what the world says. They say that it is sin to touch the person of a childless woman. On this account I was afraid" (to touch you.)

30. She spoke ; and Gangè replied : " My son is pre-eminent amongst the whole race of kings ; he is immortal, but can die at pleasure²⁴ ; he is the head-jewel of the worshippers of God ; he is equal with the deities ; Bhíshma is famed throughout the three worlds, as a man of truth. You dolt ! how can you call me childless ? Begone ! "

31. " Right ! All you have said is true. I know that, of eight, one survived²⁵. On this account you have been hitherto famed in the three worlds²⁶. But now, in the war that sprung

and qualities of a great beauty : the face, curls, eyes, cheeks, purity, neck, coolness, breasts, long hair, dignified gait, navel, posteriors, and arms.

24. A divine gift.

25. The eight Vasus were, by the ban of a rishi, condemned to a human birth. They entreated Gangè (who had been similarly cursed) that they might be born of her ; and that she would make their earthly existence short by drowning them in her stream as soon as they were born ;

thus restoring them to heaven. To fulfil their request, Gangè married the sovereign Shantanu, on the condition that if he ever opposed her word or will, she would instantly abandon him. Seven Vasus were born, and immediately drowned. On the birth of the eighth, Shantanu ventured to express a wish that he might be spared. Gangè spared him, but instantly disappeared, resuming her former state.

26. As a mother.

ಗಂಟಿಕ್ಕಿದಾಹವದೋಳಜ್ಞಾನಂತವಗೂನು
 ಮಂಟಿಕ್ಕಿನಿಕೊಂದನಲ್ಲದಿದೋಡೆಮತ್ತೆ
 ಕಂಟಿಕಮದೆತ್ತೊಡುಭೀಷ್ಮನಭ್ಯುದಯಕೆಂದಾಜ್ಞಾಲೆಕಾಲ್ಗೆಡದಳೂ || 30 ||
 ಪಚ್ಚೆಲೆಯತರುವನೋಗಾದಪೊರೆಯಮರದಕಾ
 ದ್ಗಿಚ್ಚುಗೊಂಡುರಿವೋಲಾಜ್ಞಾಲೆಯಮುಳಿಸಿನೋಡನೆ
 ಕಿಚ್ಚೆತಮರಾವಗೆಯಕೋಪಮೆತ್ತಿದಹಸ್ತದಿಂಭೀಷ್ಮನಧುರದೊಳೂ |
 ಯೆಚ್ಚುಕೊಂದಜ್ಞಾನತಲೆಯನಾತನಗುತಂ
 ಕೊಚ್ಚೆಕೆಡಹಲಿತಿಂಗಲಾರಕಾಹವದೊಳ್ಳೆಂ
 ದುಚ್ಚರಿಸಿಶಾಪಮಂಕೊಟ್ಟಡಗದಳ್ ಜಲದಮಧ್ಯದೊಳ್ಳಿವಿಜತಟಿನೀ || 31 ||
 ನಾರಿಯರಫಲಮೆಂತುಟೋಕೇಲ್ವಹೀಶಭಾ
 ಗೀರಧಿಗೆಕೋಪಮಂಬರಿಸಿಕೊದಿಸಿದಳತಿಕ
 ಶೋರತರಶಾಪಮಂಜ್ಞಾಲೆಬಲಕದುಸಾಲದಾನರನತಲೆಯನುವಾ |

up between the relatives²⁷, Arjun killed your son by a stratagem²⁸. If it had not been for this, what danger was there to Bhíshma's welfare from any other quarter?" Thus Jwálè replied, and exasperated her²⁹.

32. As the forest-fire consuming a dry tree, seizes upon a neighbouring green tree, and sets it in a blaze, Jwálè's anger stirred up the wrath of Gangè; who, with uplifted hand, cried out, "Within six months, in combat, may his own son cut off and cast to the ground the head of Arjun, who shot at and killed Bhíshma in battle." Thus Gangè cursed him, and disappeared in the midst of the waters.

33. How inexorable is woman! Hear, O king! Jwálè incited Gangè to anger, and brought upon him this dreadful curse. That was not enough. "I will become the fierce pointed weapon that cuts off Arjun's head," she said, threw

27. The Kurus and Pándus.

28. Bhíshma, on the side of the Kurus, made great slaughter amongst the Pándus. Being immortal, except by his own will, they fought against him in vain. He made a vow that if a eunuch came to fight with him he would quit life. Arjun, hearing of this, put Shikhandi forward in the battle. On seeing him Bhíshma died. Some accounts state that his vow was to throw down his arms, and cease

fighting. On his doing this, Arjun pierced him through with so many arrows that, on turning their points to the ground, his body remained supported upon them. This agrees better with the next verse, and the lamentation of Dharmarāya in the second chapter, verses 17 and 21.

29. Against Arjun, who had thus brought upon her the reproach of being childless.

శూరలగ్నస్త్వాదచేనేందుసురనదియ
 తీరదోల్పస్థైర్యవేళమంమాదిజం
 భారతనయనసూనుబభృవాహననమూడిగేయీలృంబాగదఁళూ ||33||
 బందుదునరంగేనాయదోల్పగతాపమీ
 మందాకినియమాతుతాగిదల్లదేమాణ
 దిందుకులమల్పపుదితనకూడేధమఁజూదిగల్గసువిదియలరియరూ |
 ముందేసురపురదలక్ష్మీకాంతనావతేర
 దిందపరిహసువనోత్తన్నశరణాగతర
 న్నోందుపాయదోల్పాఘాహదిరనేందుధ్యేర్యమంతాల్పరింద్రాదిసురరూ ||34||
 నవమసంధి సంప్రణాం అంతుసంధి క్త్యం పద్మం రరక్త్యం మంగళం ||

చక్రేనో సుధి.

సూజనే. హుశీలేయమేలేనడేగేసవ్యసాచిసా
 భయదేసేయిందలుద్దాలకనకధేగేల్ప
 తిరదేకంసద్వజనపట్టిణకేబరలవంశాదత్వేపొరమట్టనూ

పద్యం

ఆరిసేలేజనమేజయక్షితిమండలశ
 థాలాదకౌతుకవనుజితదింధలుగుణం
 నిలధ్వజనకండబల్కశాతనంకూడికేండ్బిల్గనీసేసహితా|

herself into the fire, on the bank of the Immortals' stream, and became an arrow³⁰ in the quiver of Babhruvāhana, the son of Indra's son³¹.

34. "By plot a curse has now fallen upon Arjun. The word of Gangè cannot fall to the ground. With him the lunar race will perish. Dharmarāya and the rest cannot survive him. In what way will Vishnu of Dévapura, in the future, remove the curse? He cannot but, by some means, preserve his worshippers." By this, Indra and the other deities were encouraged.

CHAPTER X.

Contents. The horse sticks fast upon a rock. Arjun hears from Soubhari the story of Uddālaka ; and immediately proceeds to the city of Hamsadhvajā ; who comes forth to fight with him.

Verse I. Hear, O Janamējaya, lord of earth, the surprising relation of the future story. After Arjun had politely received

30. The wish that any person enters at the time of dying in or near the Ganges, is fulfilled.

31. Arjun.

ಮೇಲೆನಡದಂತೆಂಕಮುಖಮಾಗಹಯದೊಡನೆ
 ಕಾಲಿತುವಮಂದಿಗಿಂಬಿಲ್ಲನೆಲವಾಗಸಂ
 ಸಾಲದೇಳುವಧೂಳಿಗೇಣ್ಣೆನೆಕತೋರವಾದ್ಯಧ್ವನಿಗೆನೆಯದೆನಲೂ ||೧||
 ಸಹದೇವನಾಗಿಸಮುದಿತನಕುಲನಾಗಿಸಂ
 ನಿಹಿತಜ್ಞಾನನುಮಾಗವರವತ್ತೋದರನಾಗಿ
 ಮಹದಿಳಾಭಪ್ರದ್ರಾಜನಾಗಿಶಕಿಶಾಂತಕುಲದಿಂದಪಾಂಡವರುಮಾಗೀ |
 ಲಹಿತರುಗಳಿಂಧಾರ್ತರಾಷ್ಟ್ರರಿಂಕೂಡಿಕೊಂ
 ದಿಹುದರಿಂದಚಲನಾಗಿಹೆನೆಂದುಹರಿಯೊಡನೆ
 ಬಹಪಾರ್ಥನೊಂದುಲವತೆರದಿಂದವಿಂಧ್ಯಾದ್ರಿಮುಂದೆನುದುಡೂ ||೨||
 ಯೆನೆದುದಾಗಿರಿಗನಮಂಡಲವನಂಡಲೆವ
 ಲಸದುಂನತತ್ಪಂಗದುತ್ಕರದನತ್ಕರದ
 ಶಕಿಶಾಂತಮಯಮಾದರಮಣೀಯ್ಯಕಮನೀಯ್ಯಕಂದರದಸಾಂದರದೊಳ್ಳೂ |

Níladhwaia, he took him with him, and proceeded southward with all his army, closely following the horse. The ground did not afford space for the people on foot; the sky could not contain the rising dust; and the eight quarters were insufficient for the loud sounds of the musical instruments.

2. The Vindhya mountain range shone brightly before them, as though it taunted Arjun, who approached with the horse, saying, "Having *sahadéva*¹, the joyful *nakula*², *arjun*³, and the mighty *vrikódara*⁴, being *mahadilábhridrāja*⁵, *pándu*⁶ by the *shashikántakula*⁷, and possessing *dhártaráshttra*⁸ with *ahítaru*⁹, I am *achala*¹⁰.

3. The mountain shone with the beauty of the multitude of its lofty glistening peaks that pierce the etherial space, and the delightful, pleasing caves of bright beaming chandrakánta; the

1. The name of a tree; also, of one of the Pándu princes.

2. The mungoose; also, the name of one of the Pándu princes.

3. The name of a tree; also, of Arjun.

4. The abode of wolves; also, a name of Bhíma.

5. The king of mountains; also, the king of kings.

6. A pale yellowish colour; also, the name of the Pándus.

7. The chandrakánta stone. See p. 39, n. 7; also, the lunar race.

8. The swan; also, an epithet of the Pándus and Kurus as sons of Dhritaráshttra.

9. Serpents and trees; also, foes.

10. Immovable; an epithet for mountain.

ಮುಸುಕಿತಪ್ಪಲಮೇವಮಂಜುಗಲ್ಪನಂಜುಗಲ್ಪ
 ದಶನದುಗ್ರಾಹಿಗಲ್ಪಪುತ್ತುಗಲ್ಪಮುತ್ತುಗಲ್ಪ
 ಬೆಸಲಾದಪಿಬಿ೯ದಿರಕಾಡುಗಲ್ಪಬೀಡುಗಲ್ಪಜಬಿರಿಯರನಂಕುಲದೊಳ್ಳೂ ||೩||
 ಪತ್ರಿಮೃಕಜಾತಿಗಲ್ಪಲೀಲೆಮಿಗಿರಮಿಸುತಿಹ
 ಯೆಕ್ಷಕಿಂನರಕಿಂಪುರುಷಗರುಡಗಂಧರವ್ಯ
 ರಕ್ಷೋಗಣಂಗಳಿಂದಲ್ಲ ಲ್ಲಿಗನೆವಪುಣ್ಯಶ್ರಮದಮುನಿಗಳಿಂದಾ |
 ಬುಷ್ಪವಾನರಕುಲದವಿವಿಧಜೇಷ್ಟಿಗಳಿಂದ
 ವಪುಷ್ಪಲತೆಗಳಕುಸುಮಫಲಸಮೃದ್ಧಿಗಳಿಂದ
 ಲಕ್ಷಗಜಶೇರಿದ್ರಮಿಸೆದಿದು೯ದುಪುಳಿಂದಿನೀತನುಗಂಧಬಂಧುರದೊಳ್ಳೂ ||೪||
 ಅಭಿಲಾಷೆಯಂತಿಕೆಸದಾನವಂಸಿರಿಯಂತೆ
 ವಿಭವಾಸ್ಪದಂಕಲಾನಿಧಿಯಂತೆಮೃಗಧರಂ
 ನಭದಂತೆಕುಜಯುತಂದ್ವಿಜನಂತೆವಂಶಪರಶೋಭಿತಂಸ್ವಗ೯ದಂತೇ |

masses of clouds that cover and feed upon its table lands¹¹,
 retreats of fierce serpents of poisonous fang, forests of huge
 pearl-producing bamboos¹², and wild barbarian tribes.

4. With troops of Yakshas, Kinnaras, Kimpurushas, Garudas,
 Gandharvas, and Rákshasas¹³ in the forms of various birds
 and beasts, in amorous sport ; with Munis in their numerous
 and beautiful hermitages ; with the varied antics of bears and
 the monkey tribe ; with abundance of trees, creepers, flowers,
 and fruit ; and with the delightful fragrance of the persons of
 the female foresters,—the lofty mountain was beautiful to the
 eye.

5. The radiant mountain was like desire *sadánavam*¹⁴; like
 Lakshmi *vibhāvāspadam*¹⁵; like the moon *mrigadharam*¹⁶; like
 the sky *kujayutam*¹⁷; like the twice-born¹⁸ *vamshaparishóbbhi-*

11. When clouds descend, and settle upon the mountains, they are said to come for pasture.

12. Pearls are said to be formed in bamboos, and some other plants.

13. Different classes of demigods and demons, who can assume other forms at pleasure.

14. Always new, i. e. never satisfied ; and, inhabited by Dánavas, or demons.

15. The source of wealth ; also, the birthplace of birds.

16. Bearing upon it the form of an antelope, which the spots on the moon are supposed to resemble ; also, the abode of wild beasts.

17. Having the planet Mars ; also, having trees.

18. Bramins. See p. 99, n. 41 ; and p. 100, n. 42.

ಶುಭಸುರಭಿಸಂಭೃತಂರೂದಂತೆಶರಧೃತಂ
 ಸಭೆಯಂತೆಚಿತ್ರಪತ್ರಾನ್ವಿತಂದಿನಕರ
 ಪ್ರಭೆಮಂತೆಪುಂಸರೀಕೋಲ್ಲಾಸಕರಮಾಗತಷ್ಟೈಲಮೆನೆದಿದುಃಖ ||೫||
 ನಾಗಭೂದೂನಾಗಿಶಿನಲ್ಲಹರಿಗೆ
 ಯಾಗಿಪಾಲ್ಗಲಲಿಖಿನಿವಾಸಸ್ಥಾನ
 ಮಾಗದಿಗಾಭಗಮಲ್ಲಪ್ಪಾಪದೋದಾಭಸಮಾಗಿನೈಪತ್ಯಮಲ್ಲ |
 ಗೋಗೂಂವಿಸ್ವಿತಮಾಗವಜಮಲ್ಲಬದ್ಧಧರ
 ನಾಗಿಪಟುಭಸನಲ್ಲಮಹಿಸ್ವೀನಿಲಾಸಕರ
 ಮಾಗಿನೃಪಗೇಹಮಲ್ಲಿನಿಸಿದುಃಖದಾತ್ಮರೈಸಾಂದ್ರಮಜಲೇಂದ್ರಮೆನೆವಾ ||೬||
 ಶೃಂಗಮಯಮುರುಶಿಲಾಪಾಂಗಮಯಮದಿತಮಾ (ಶಿಲಾಸಂಗ)
 ತಂಗಮಯಮನುಪಮಭುಜಂಗಮಯಮುಂನತಸ್ತ
 ವಂಗಮಯವಿತತಸಾರಂಗಮಯಮದ್ಭುತಸಿಂಗಮಯಶರಭಮಯವಾ |

*tam*¹⁹; like Indra's heaven *shubhasurabhisambhritam*²⁰; like battle *sharadhritam*²¹; like a council-hall *chitrapatrānvitam*²²; like the brightness of the sun *pundarikōllāsakaram*²³.

6. The wonderful mountain was adorned with the serpent, yet not Shiva²⁴; the abode of *Hari*²⁵, yet not the milk-sea²⁶; the residence of *shikhi*²⁷, yet not one of the eight quarters; beautiful with the *ashtāpada*²⁸, yet not regal magnificence; possessing herds of cattle²⁹, yet not a cowpen; bearing the *khadga*³⁰, yet not a warrior; delightful to the *mahishi*³¹, yet not a palace.

7. Full of peaks, full of huge masses of rock, full of powerful elephants, full of matchless serpents, full of large apes, full of herds of deer, full of monstrous lions, full of octopeds³², full of

19. Of illustrious descent; also, beautiful with bamboos.

20. Possessing the beautiful Kāma-dhenu; See p. 11, n. 21. also, fragrant flowers.

21. Having arrows; also, having reeds.

22. Adorned with paintings; also, adorned with varied and beautiful leaves.

23. Delightful to the lotus; also, delightful to the elephant.

24. See p. 1, verse 2.

25. Vishnu; also, the lion.

26. See p. 12, n. 26.

27. Agni, the regent of the south-east quarter; also, the peacock.

28. The eight requisites to royal state; viz. territory, wealth, army, elephants, horses, parasols, fly-brushes, and palanquin; also, a fabulous animal with eight legs.

29. The distinction is between wild and tame cattle.

30. A sword; also, a rhinoceros.

31. A queen; also, the buffalo.

32. See n. 26.

ಭೃಂಗಮಯಮವಿರಳವಿಹಂಗಮಯಮೋಪ್ಪವಕು
 ರಂಗಮಯಮಮರಿಯರನಂಗಮಯಕೇಳಗಲ
 ಸಂಗಮಯಮೆನಿವರಿಭಂಗಮಯಮಿಲ್ಲದುತ್ತುಂಗಮಯಮಾಗಿದು=ದೂ ||೨||
 ಬಹುಕಾಲಮೆನಗನೀವು=ಲೈಗರದಪುರುಷಾರ್ಥ=
 ಕಹಹಮೃದ್ವಿಂದುಗಲನೀಗಸುರದಪೆನೆಂದು
 ಮಹಿನಭಸ್ಯಕುದುಸ್ತುಖಮಾಗಿಸೂಸುವರಜದಸೊನೆಯೆನೆಧೂಳಿಡೀ |
 ಬಹಳತರುಗುಲ್ಪಲತೆಮೃಗಪಕ್ಷಿಕ್ರಮಿಕೀಟ
 • ಗುಹೆಡೊಣೆವೊರಡಿವಲ್ಲ ಕೊಳ್ಳ ಜರಿಸರಿಜಲುಗು
 ಗಹನಗಂಹರವಿಂಧ್ಯಾದ್ರಿಯಂಫಲಗುಣನಸೇನೆತುಳಿದಸಿಯರದುದೂ ||೩||
 ಹರಿಯಸೇವಕರಬರವಂಕಾಣತಾವಿಂಧ್ಯ
 ಗರಿಯದುಮಾ=ಗ=ಮುಂಸಸ್ತಾಗ=ಮಾಯ್ದು
 ರ್ಧರಹೃದಯವನಜಾಂಧಕಾರಮುಂಸುಪ್ರಕಾಶಿತಮಾಯ್ದುವಿಕೃತಿಯಡಗೀ |

bees, full of thronging birds, full of beautiful antelopes, full of crowds of deities in loving pastime,—the mountain was lofty, and without defect³³.

8. Raising the dust,—as though Earth, grateful for the benefit long time vouchsafed in showers of rain, resolved to pour, in return, showers of dust, were now, with uplifted face, sprinkling fountains of dust to the sky,—Arjun's army trod down the Vindhya mountains—their numerous trees, shrubs, creepers, beasts, birds, reptiles, insects, caves, pools, hills, dales, ruggednesses, precipices, valleys, springs, forests, ravines—and levelled them with the ground.

9. As the horse proceeded, closely followed by the army,—seeing the approach of the servants of Vishnu³⁴, the Vindhya mountain's bad ways became good ways³⁵; the darkness of its inaccessible internal forests shone with light³⁶; changing its form, with mighty power the space was cleared³⁷; the

33. An ingenious assemblage of similar sounds is the beauty of this verse.

34. Also, horsemen.

35. This and the succeeding clauses have a moral as well as a physical meaning. As the ways of the wicked become righteous by association with the servants of God, on the approach of Vishnu's

servants the bad ways became good; i. e. the rough places became plain.

36. The words mean also, the moral darkness of its lotus-heart was enlightened.

37. Also, with glorious majesty it obtained heaven.

ಉರುತರಪ್ರಭಾವದಿವಿಮುಕ್ತಭಾವಿತಮಾಯ್ತು
 ನಿರುಪಮಾಶಾಪುಜ್ಞಾನಮಾಯ್ತು ರದೇಗೋ
 ಚರಮಾಯ್ತು ವಿಷ್ಣು ಪದಮೇನೇನಡೆದುದಾಹಯಂ ಬೆಂಬಿಡದೆನೇನಹಿತಾ ||
 ಮಂದಿನಂ ದಣಿಸಿಬೆಂಗೊಂಡುನಡೆತರೆಕುದರೆ
 ಮುಂದೆಬರೆಬರೆಕಂಡು ದೊಂದುಯೋಜನದಗಲ
 ದಿಂದೆನೆವಶಿಯನದರೊಳ್ಳೊರಳ್ಳದ್ದೆನೆಂಬತವಕದಿಂದತಿಭರದೊಳ್ಳೊ |
 ಬಂದಡದಾಕಲ್ಲ ಮೇಲೆಹರಿಕಾಲಿಟ್ಟ
 ದಂದುಹರಿಮೆಟ್ಟಿದರೆಪಿಂಣಾದುದಂತೆಮೇ
 ಣೆಂದಾಗದಿದೇವುದೆವೇಶೇಂಬಿನಿಮಹೀಪಾಲಕೇಳ್ಳದ್ಭುತವನೂ ||೧೦||
 ಕಾಲಿಡಲ್ಕುಶಿಲೆಯೊಳ್ಳಾತುರಂಗದಮುರಂ
 ಕೀಲಿಸಿತುಭಂಗದಕೂಡೆಬೆಚ್ಚಂದದಿಂ
 ಮೇಲೆನಡೆಗಿಟ್ಟುನಿಂದುದುರದ್ರನಮನೋರಥದಂತೆನಿಜತನುವಿನಾ |
 ಶಿಲೆಯೆದುಡಗದು ದಾಕೃತಿಯುಭಂಜಿಕೆಯೆನ
 ಲೂಬ್ಬಲೋಲಕೇಶೈಕ್ಯಮಾಗದು ದಾಕಲ್ಲೊ
 ಛಾಲಿತವಾಜಿಪ್ರಾಣೇಂದುಮಂಡಲದೊಳ್ಳೊಪ್ಪುವಮೃಗಾಂಕದಕೆರದೊಳ್ಳೊ||೧೧

eight quarters became brightly visible³⁸; and the sky appeared³⁹.

10. The people crowding, and following closely behind, the horse, as it went forward, saw a rock ten miles in extent; and, wishing to roll itself upon it, came swiftly, and ascended it. The *hari*⁴⁰ placed its foot upon the rock—Say! , Will it not now happen as it did then, when *Hari* stepped upon the rock, and it became a woman⁴¹? Hear, O king, the wonder!

11. No sooner had it stepped upon it, than the horse's hoofs stuck fast in the rock, immovable as though they had been soldered. It stood unable to proceed—like a poor man's wish⁴². Its action ceased like a hewn statue. Hear, O beloved of earth! The magnificent horse became one with the rock, like the beautiful antelope in the orb of the full moon⁴³.

38. Also, its excessive lust became the highest wisdom.

39. Also, it saw, or arrived at heaven.

40. Horse; also a name of Vishnu, as in the next clause.

41. The wife of a rishi, having incurred the displeasure of her husband, was,

by his curse, transformed into a rock. The curse was removed by the dust of Rāma's feet touching the rock.

42. Which is swift enough to compass the earth in a moment of time; but effects nothing.

43. See p. 186, n. 16.

ಗಾಳಿಯಂಮಿಕ್ಕುನಡೆವಾಹಯಂಕಾಲ್ಮಲಂ
 ಕೀಳಲಾರದೆಂದುದರೆಯೊಳ್ಳೇನಚ್ಚರಿಯೊ
 ಕೀಳಬೇಕೆಂದುಚರಕ್ರತಂದುಪಾಥಂಗೆಬಿಂಸ್ತಿಸಿಕ್ಕೈಮುಗಿಯಲೂ |
 ಕೀಳುವಿಸ್ತೃತನಾಗಿಬಂದುನೋಡಿದನಲ್ಲಿ
 ಗಾಳನಟ್ಟಿದನಬ್ಬರಿಸಿಸೆಳ್ಳೆಗಲಂದಪೊಯಿ
 ದೇಳಸಿದೊಡದುವಜ್ರಲೇಫವಾದುನುಸಿಲುಕಿತಾಕುದರಕಲ್ಲೆಡೆಯೊಳ್ಳೂ ||೧೦||
 ಬಲ್ಲಕಚೆಂತಿಸಿದನಜ್ಞಾನನಿದೇನಾದೊಡಂ
 ಮುಳ್ಳದಮುನಿಪನಕಾಪಮಾಗಬೇಕೀವನ
 ಸ್ಥಳದೊಳಾಶ್ರಮಮುಂಟಿನೋಳ್ಳುವದಗದೊಳ್ಳೆಂದುಜಾರಂಕಳ್ಳುಪಲವರೂ |
 ತೊಳ್ಳಲಿನಿಮಿವದೊಳ್ಳರಸಿಬಂದುಬಿಂಸ್ತಿಸುಕ್ಕೈ
 ಫಲಗುಣಂಪ್ರದ್ಯುಮ್ನವೃಷಕೇತುವನುಸಾಲವು
 ಕಲಿಯೌವನಾಶ್ವನೀಲಧ್ವಜರಸೈವರಂಕೂಡಿಕೊಂಡೈತಂದನೂ ||೧೧||
 ವೆಗ್ಗಲಿಸದಿನಚಂದ್ರವನಶಿಖಿಪರ್ಜನ್ಯ
 ರೊಗ್ಗಹರುವೈರಮಿಲ್ಲದೆನಿವಿಳಮೃಗಪಕ್ಷಿ
 ಮೊಗ್ಗಲಾರ್ಯವ್ಯೂಲ್ಗಲಕಳಂಬೀಯವೆಂದೆಂದುಮೆಲ್ಲಾ ತರುಗಳೂ |

12. The horse, which surpassed the wind in speed, unable to extricate its feet, stood fixed in the stone. "What prodigy is this? We must make it known," the messengers said, came, and informed Arjun, saluting him with joined hands. He heard, was amazed, came, and beheld. Then sent people, who shouted, beat it with whips, and tried to make it move. But the horse stuck fast in the rock, as though it had been glued.

13. Arjun was much distressed. "What can this be? It must be the curse of an angry Muni. Is there any hermitage in this forest? Explore it everywhere," he said, and sent forth spies. They searched around; returned immediately, and informed him. Arjun took with him Pradyumna, Vrishakétu, Anusálva, the brave Youvanáshwa, and Níladhwaaja—these five—and came to the place.

14. Before them appeared a hermitage⁴⁴ where, without excess, the Sun, Moon, Wind, Agni, and Indra dwelt together⁴⁵; free from enmity, all the beasts and birds herded in company;

44. A hermitage is a portion of a forest, not a mere house.

45. Indra is the god of rain. The ele-

ments represented by these deities were pleasantly blended.

ಸಗ್ಗದವರಂತೆಬೇಡಿ ದನೀವುದಾವಗಂ
 ಸುಗ್ಗಿಯಾಗಿಹವಾರುಮುತುಗಲ್ಗುಂಸಲೆಪಿಚ್ಚು
 ತಗ್ಗುಸೀತೋದ್ಧು ಸುಖದುಃಖಂಗೆಲೋಗೆಯದಾಶ್ರಮವೊಂದುಮುಂದೆನೆದುಡೂ||೧೪||
 ವೇದಶಾಸ್ತ್ರಾಗಮಸ್ತೃತಪುರಾಣಾವಳಯ
 ನೋದಿಸುವಕುಕೇಸರಿತುಪ್ಪದ್ವಳಮೂಲರ
 ರಾಧಿಗಲ್ಗನೊದವಿಸುವಜಪತಪಸ್ಪಾನಾಗ್ನಿಹೋತ್ರವಿಧಿವೇಲೈಗಲ್ಗನೂ |
 ಸಾಧಿಸುವರವನಮಸ್ಕಾರಹರಸಮಾ
 ರಾಧನೆಗಲ್ಗಂಮಾಡುವತಿಥಿಗಲ್ಗನರ್ಥಿಯಿಂ
 ದಾದರಿಪಯೋಗಮಾರ್ಗ ದೊಲೈನೆವಮುನಿಗಲ್ಗಾಶ್ರಮದೆಡೆಯೊಳ್ಳುರುತಿಡೆ||೧೫||
 ಸುಡದಿದೇವಾನಕನೊಬಿಸಿಲ್ಪಾಣ್ಣ ರವಿಯೊತಂ
 ಪಿಡಿರಿದಚಂದ್ರಮನೊವಿದಕಂಠನಾಗದಿಹ
 ಮೃದನೊರಜಮಂವೊದ್ದ ದಂಟುಜಾಸನನೊಘಟೆತಲ್ಪನಲ್ಲದಿಹವಿಧ್ಯು ವೋ |

buds, flowers, green and ripe fruits, and tender foliage, were
 ever in fadeless bloom ; every tree, like the trees of paradise⁴⁶,
 yielded whatever was desired ; the six seasons formed perpetual
 spring ; no towering hills, nor sinking dales ; and where no ex-
 tremes of heat or cold, of joy or sorrow, arise.

15. In the hermitage were Munis engaged in studying the
 vedas, shastras, science, law, and puranas ; others preparing
 sacred grass, wood for sacrifice, flowers, fruit, edible roots, and
 leaves⁴⁷ ; others observing the forms and hours of prayer, devo-
 tion, ablutions, and the worship of fire⁴⁸ ; others making
 prostrations to the Sun, and worshipping Vishnu and Shiva ;
 others kindly entertaining strangers ; and others in abstract
 devotion.

16. Is this Agni without his consuming power ? The Sun
 without his heat ? The Moon without her cold ? Shiva with-
 out his poisoned throat⁴⁹ ? The Lotus-born⁵⁰ without his
 passion ? Vishnu without his serpent-couch⁵¹ ? A mass of

46. Indra's heaven.

47. Articles of food, or used in daily worship.

48. Or maintaining the sacred fire.

49. The milk-sea was churned by the gods and demons, who used mount Man-
 dara as a churning stick, and the king
 of serpents as a rope. The serpent, du-

ring the labour, vomited poison, and
 threatened ruin to the three worlds.
 Shiva drunk it up. Hence his throat is
 blue.

50. Brahma, who sprung from a lotus,
 and whose quality is passion.

51. See p. 12, n. 26.

ಕಡುತೇಜದೊಬ್ಬ ಮೊಠಾಂತಿಯನಿಜಾಕಾರ
 ದೊಡಲೊಪೀಳ್ವೆಂಬಸಾಫರಿಮುನಿದನಾಶ್ರಮದ
 ನಡುವೆಕುಳ್ಳಿ ದುಃಸುಖಮೋಗದೊಳ್ಳಾರೈನಡೆತಂದಜ್ಞಾನಂಕಂಠನೂ || ೧೬ ||
 ಬಂದುಸಾಪ್ಪಂಗಳಿಂದೆರಗಿಸಾಫರಿಮುನಿಯ
 ಮುಂದೆಕೈಮುಗಿದುನಿಲಲಾಪಾರ್ಥನಂಪ್ರೀತಿ
 ಯಿಂದನಕ್ಕುರಿಸಿಕುಳಲಂಗಳಂಕೇಳ್ವ ಲ್ಲಿ ಗೇಕೆಬರವಾಯಿತೆನಲೂ |
 ಅಂದುಕುಲಗೋತ್ರಮಂಕೊಂದಪಾಪಂಪೋಗ
 ಲೆಂದಶ್ವಮೇಧಮಂತೊತಾಯೆಂದಂಧಮ್
 ನಂದನಂಕಳ್ಳುಪಿದಂಹಮುರಕ್ಷಗದರೊಡನೆಬರೆಸಿಲುಕಿತದುಶಿಲೆಮೊಳ್ಳೂ || ೧೭ ||
 ಯೆಲೆಮುನೀಶ್ವರತವಾನುಗ್ರಹದೊಳ್ಳಲ್ಲದೀ
 ಶಿಲೆಮೊಳ್ಳೊಂದಿದಹಯಂಬಿಡುವದಂಕಾಣಿನೀ
 ನುಳ್ಳುಹಬೇಕೆಂದೆರಗಲಜ್ಞಾನನವೊಗನೋಡಿನಗುತಸಾಫರಿನುಡಿದನೂ |
 ತಿಳ್ಳುಪಿದಂಪಿಂತೆಭಾರತಯುದ್ಧಮಧ್ಯದೊ
 ಳ್ಳನ್ನನಾಫರಿನಗೆಮತ್ತೆಯುಮಹಂಕಾರ
 ಮೃದುದಿಲ್ಲ ಕಟಜಗದೊಳ್ಳೊಲ್ಲರಾಕಾಂಕ್ಷೆಯೆರಾಬಲ್ಲದುಸುರೆಂದನೂ || ೧೮ ||

radiant glory? The personification of meekness? So one might ask, as Soubhari, chief of Munis, sat in the midst of the hermitage, absorbed in blissful abstraction. Arjun came forward, and saw him.

17. He came and prostrated himself; then stood before Soubhari with joined hands. The Muni received him with the greatest kindness, asked him of his welfare, and why he had come. Arjun replied: "The son of Dharma, wishing to put away his sin in slaying his family and race, has commenced the horse-sacrifice, and sent me for the defence of the horse. As I came with it, it stuck fast upon a rock.

18. O lord of Munis! Except by your favour, I see no way of liberating the horse that is fast in the rock. O preserve me!" he said, and fell at his feet. Soubhari, looked on Arjun's countenance, and, smiling, said, "Krishna taught you formerly amidst the Bhārata war⁵². Alas! Is your *ahan-*

52. When the Pándus and Kurus were drawn out against each other in battle-array, Arjun, in deep affliction at the

prospect of murdering his relatives, refused to fight. Krishna instructed him in the nature of the soul, and prevailed

ಶ್ರೀಕೃಷ್ಣ ನಿರೇಮುಂದೆವಂಶಮಂಕೊಂದೆನೆಂ
 ಬೀಕೃತ್ಯದಿಂಪಾತಕಂಬಿಹುದೆನಿನೊಳ್ಳ
 ದಾಕೃಪಾನಿಧಿಯಸಾನಿಧ್ಯಮಿರುತಿರಲಾಗಿವಾಜಿಮೇಧಂಬೇಹುದೇ 1
 ಲಕೃತಾಂತಜನರುದಿಲ್ಲ ಲಾಲೋಕದೊ
 ಳ್ವಾಕೃತರತೆರದಿಂದಹರಮನೆಯೊಳ್ಳಿರೆಗದೇ
 ಭಾಕೃತಿಯಹರಿಯೊಡನೆಬಂದೆಗುರಭೂಜಮಿರೆಶಾಲ್ವಲಿಯನರಗುವಂತೇ||೧೯||
 ಕೊಟ್ಟಿಗೆಯಕಾಮಧೇನುವನೊಲ್ಲ ದರ್ಥಿಯಿಂ
 ಕಟ್ಟರಣ್ಯದಪುಲಿಯನರಸಿಕರೆಯಲೊಡೆಯ
 ಕಟ್ಟುವೆಯುಲಾತುರಗಮೇಧಮೇಗೈವುದಾಹರಿಯಸಾನಿಧ್ಯಮಿರಲೂ 1

*kāra*⁵³ yet undestroyed? In the world, who are slayers? and who are preservers? Tell me, if you know.

19. When the glorious Krishna is present, can one sin by the slaughter of his race⁵⁴? Is there any need of the horse-sacrifice when you have with you the presence of that eternal sea of grace? Like earth-born fools, whilst you have *Hari*⁵⁵ at home, you come following a *hari* shaped like an ass. It is like searching for a briar when one has the tree of paradise⁵⁶.

20. Despising the celestial cow⁵⁷ in your own stall, you come eagerly seeking a tiger of the dense jungle, to milk it. What will the horse-sacrifice do for you whilst you have Krishna's presence? Have you yet no wisdom? Has the son of Dharma lost all his sense? Alas! Alas! A vain infatuation has seized

upon him to engage in combat. The doctrine referred to, is given in these words; "These bodies, which envelope the souls that inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjun, resolve to fight. The man who thinketh that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth nor is it killed. * * * How can the man, who believeth that this thing is incorruptible, eternal, inexhaustible, and without birth, think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal

frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away. It is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable. Therefore, believing it to be thus, thou shouldst not grieve. Bhagavat-Geeta, Lec. II. v. 18—25.

53. Egotism, self-consciousness, individuality.

54. Sin cannot occur in his presence.

55. See p. 189, n. 40.

56. See p. 191, verse 14, n. 46.

57. See p. 11, n. 21.

ಹುಟ್ಟಿತ್ತಿಲ್ಲ ವೆನಿನಗಿವುಧಮ್ ಸೂನುಮತಿ
 ಗೆಟ್ಟಿಹನೆಶಿವಶಿವವೃಥಾಪರಿಭ್ರಮಣನಿಮ
 ಗಟ್ಟಿತೆಂದಮರೇಂದ್ರಸೂನು ವಂಜರದುಸಾಭನುಡಿಬೊಡಂತೆಂದನೂ ||೦||
 ಹರಿಯುನುಳಿದಾವುಬದುಕುವರಲ್ಲ ಚಿತ್ತ ದೊ
 ಳ್ಳುರಿತನಾಗಿಹನಾವಗಂಧಮ್ ಸೂನುಮರ
 ದಿರನಾಮುರಾರಿಯನಿರೂಪದಿಂತೊಡಗಿಮಾಡುವನೀಮಹಾಕ್ರತುವನೂ |
 ತರಳತೆಯಮರವೆಗಿರುವನುಪದೇಶಿರಡೆನೀವು
 ಗುರುಗಲ್ಲ ವಿನಾವುಧನ್ಯರಾದವಿಂನು
 ಕರುಣದಿಂದೀಶಲೆಯೊಳ್ಳೊಂದಿದತುರಂಗಮಂಜಿದಿಸಿಕೊಡವೇಕೆಂದನೂ ||೦||
 ಯಿಂನುಜೆಂತಿಗಡೆಕೃಷ್ಣ ಸ್ತುತನೆಯೆಂಮಾಡಿ
 ನಿಂನಹಸ್ತ ಸ್ಪರ್ಶನಂಗೈದೊಡಾಕುದರೆ
 ಮುಂನಿನಂತವನಿಯೊಳ್ಳಡದಪ್ಪುದುಪೋಗುನೀನೆಂದುಸಾಭನುಡಿಯಲೂ |
 ತಂನೊಳ್ಳಗೆತಾನೆವಿಸ್ತೃತನಾಗಿಪಾಠೇನದ
 ರುಂನತಿಯತುದಿಮೊದಲನರುಪೆನ್ದಜ್ಞಾನಸಂ
 ಪಂತತಾಪಸನಜ್ಞಾನಂಗಿವಿಸ್ತರಿಸಿದಂತೆ ಪೂರ್ವಾಪರವನೂ ||೦||
 ಅರಿನಜ್ಞಾನಮುಂನವಿಪ್ರನುಂಟೊಲವನು
 ದ್ವಾಲಕಾಖ್ಯಂತಿಳಿದನಖಿಳಕಾಸ್ತ್ರಂಗಳಂ
 ಮೇಲೆವೆನ್ನಾಹದೊಳ್ಳವುದಾಧ್ಯಾತಂಗೆಚಂಡಿಯೆಂಬಾಕೆಖಳಕಾ |

you." Thus Soubhari reviled Indra's son ; who then replied :—

21. " We seek not to live separate from Krishna ; he ever fills our minds. The son of Dharma cannot forget him. By Krishna's command he has undertaken, and performs this great sacrifice. Are not you a spiritual guide to instruct the ignorance of youth ? We are now fortunate indeed. In pity liberate, and give us the horse that is fast in the rock."

22. Soubhari replied: "No longer grieve. Think of Krishna, and touch the horse with your hand, and it will move on the ground as before. Go." Arjun, amazed within himself, said, "Tell me the matter from the very beginning." And the learned saint fully related to him the circumstances from first to last :—

23. " Attend, O Arjun ! Formerly there lived a bramin, whose name was Uddálaka. He was well versed in all the shas-tras. By marriage, a woman called Chandi became his wife. He

ಕಾಲಕಾಲದಜಪಾನುಷ್ಠಾನಪೂಜೆಗಳ್ಳಿ
 ಗಾಲಸ್ಯಮಂಮಾಡದೇನಪರಿಚರ್ಯಕನು
 ಕೂಲೆಯಾಗಿ ದುಃಖಮನವಾತೇ ಯಂನಾಗಿ ಪುದುನೀನೆಂದೊಡನೆಂದಳೂ ||-೦೩
 ಯೆಲ್ಲ ನಿಶುನಿನಮಾತಂಕೇಳ್ವಳೆಂದೇಕೆ
 ಗೊಳ್ಳದಿಪರಿಚರ್ಯಮನವಾತೇಯೆಂದೆಂಬ
 ತಳ್ಳಿಯವಳ್ಳನೀನೆಂದು ದಂಮಾಡೆನೆಂದಾಚಂದಿಚಂದಿಗೊಳ್ಳಲೂ |
 ಮುಳ್ಳದಿದಮರನೀರಿದಂತಾದುದಿಹಪರಕಿ
 ದೊಳ್ಳತಾದಪುದೆಂಬುದುತಪೋಹಾನಿಯೆಂ
 ದಳ್ಳೆಯೊಳ್ಳೊಳ್ಳೊಂಡತೆರದಲುದ್ದಾಲಕಂಜಂತಿಪಂಪ್ರತಿದಿನದೊಳ್ಳೂ ||-೦೪||
 ಯಿತಿರುತಿರಲ್ವೆಕಾಂಡಿಣ್ಯನೆಂಬೋವಮುನಿ
 ಪಂತನಮನೆಗಿಬರಲಾತನಂಸತ್ಕರಿಸಿ
 ಜಂತೆವೆತ್ತಿರಲವನಿದೇನೆಂದುಬೆಸಗೊಂಡದವಳ್ಳಪ್ರತಿಕೂಲತೆಯನು |
 ಅಂತರಸದ್ವಿಮಂವೇಳ್ವೊದವನಿದಕೆನೀಂ
 ಮುಂತೆವಿಪರೀತಮಂಮಾಡಲಾದಪುದೆಂಬ
 ಸಂತಾಪಮಂವಿಡಿಸಿಬೀಳ್ವೊಂಡವಂತೀರ್ಥಯಾತ್ರೆಗೈದಿದನತ್ತಲೂ ||-೦೫||

said to her, 'You must avoid idleness, attend upon me whenever I am engaged in prayer, religious observances, or worship; and conduct the household affairs.' To which she replied :—

24. 'Don't think that I am going to regard the least fraction of what you say. I never meddle with service or household matters. I shall not obey your commands.' Thus Chandi opposed. 'I have climbed a tree thick with thorns⁵⁸. Can any good come of this, either in this world or the world to come? My religious meditation is destroyed.' Uddālaka thus grieved from day to day, as though an arrow stuck fast in his side⁵⁹.

25. Matters stood thus, when a Muni named Koundinya came to his house. He courteously received him, but was in deep distress of mind. 'What is the matter?' the Muni enquired; and he told him, without reserve, all her perverseness. 'In future, do you insist upon the opposite of what you wish, and you will gain your point,' he said, removed his grief, took leave, and proceeded on his pilgrimage.

58. In which one cannot remain, and which it is impossible to get down from.

59. Which it is death either to keep there, or to extract.

ಉದ್ದಾಲಕಂ ಬೃಹತಂ ನಮಂದಿರದೋಳು
 ತಿಬ್ಬ ಸಮಯಕೆ ಪಿತ್ತೃತ್ವದಿವಸಂಬಂದ
 ತೆದ್ದು ಚಂದಿಯೊಳ್ ಲಗನಾಳ್ ಪೈತ್ತೃಕಮದಂನಾದಿ ದಲ್ಲ ದೆ ಮಾಡೆನೂ |
 ಕದ್ದು ತಜೆನಧಮಧಾನ್ಯವೀಹಿತಂಬುಮಂ
 ಪೊದ್ದಲಿಯೊಂಕು ದ್ವವಸ್ತು ಗಳಿಸೊಂದುಮಂ
 ತದ್ವಿನಕೆ ಮರುದಿವಸದೊಳ್ ಪೇಳ್ವ ಬಹನ ಪಾತ್ರಂಗೊಂ ದೊಡಂತೆಂದಳೂ || ೮೬ ||
 ನಾಳ್ ಮಾಡಿಸು ವೆನಾಂ ಪೈತ್ತೃಕವಸ್ತು ಮದ
 ಶಾಲಿಧಾನ್ಯವೀಹಿತಂಬುಮಂ ಕೊಂಡು ಬವೆ
 ನಾಲಯದೊಳ್ ಶಿಶು ದ್ವವಾ ದವಸ್ತು ಗಳನ್ನಲ್ಲ ದೆ ಕೂಡೆನರ್ಥಿಯಿಂದಂ |
 ಪೇಳ್ವ ಸುವೆನಂದಿನದಿನದಮೊದಲಾಶ್ರಿಯೆವಿ
 ಶಾಲಗುಣಾನಂದನವೇದ ಪಾರಂಗತನು
 ಶೀಲರಹಸತ್ವಾತ್ಮದವನಿಯ ಮರ್ಗ್ಗನ್ನಲ್ಲ ದಿಗವನಿಂತೆಂದನೂ || ೮೭ ||
 ಆದೊಡೆ ಕುತುಬಕಾಲಮಂ ಬಿಡುವೆನರ್ಚನೆಯೊ
 ಳ್ವಾದುನಿನಾಂಬಂದವಿಪ್ರರಂ ಪಾಕದನ
 ಪೋದನನು ಪಾಯಸಗುಡಾಜ್ಯಮಧುತೈಲಮೃದುಭಕ್ಷಣೋಜ್ಯಾದಿಗಳನೂ |

26. Some time afterwards, Uddālaka dwelling at home, the day for performing his father's funereal rites approached⁶⁰; and he said to Chandi, 'Ho! Tomorrow is the day for my ancestral rites; but I won't perform them till the day after. I'll steal and bring some refuse grain, and rice, and herbs. I won't provide a single thing that's pure⁶¹; and the day after I'll go and invite some worthless fellow⁶².' To which she replied:—

27. 'Then I'll perform the rites *tomorrow*; and I'll bring the very best paddy, and grain, and rice, and herbs; and I'll do my utmost to collect in the house none but the very purest things; and I'll send the evening before, and invite gods of earth⁶³ endowed with every excellence, well versed in the vedas, of virtuous conduct, and most worthy.' To Chandi he then said:

28. 'Well then, I'll let the proper time⁶⁴ pass by. I won't do homage to the bramins who come. And I'll take good care

60. As long as a son lives he must perform certain ceremonies on every anniversary of his father's death. These are similar to the ceremonies performed after the funeral, and are amongst the most important Hindu rites. Bramins are invited, feasted, and presented with cloths and gifts in money.

61. Ceremonially; some things being forbidden.

62. To come on the preceding day! And but one person!

63. Bramins.

64. From noon till three o'clock; during which time only the rites must be observed.

ಸ್ವಾದುಫಲಶರ್ಕರವಿನುತಶಾಖನಿಮೇಲಜ
 ಯೋದಧಿಗಳಸಕುತ್ಸಿತಮಾಗುವಂತೆಸಂ
 ಪಾದಿನಿಪಿತೃಶ್ರಾದ್ಧಮಂಮಾಡುವಸ್ತ್ರದಕ್ಷಿಣೆಗಳಂಕೊಡೆನೆಂದನೂ ||೨೮||
 ಯೆಂದೊಡೆಕುತುಪಕಾಲಮಂವಿಾರಲೀಯ್ಯನಾಂ
 ಬಂದವಿಪ್ರರನಾದರಿಸಿಪೂಜೆಗೈಸದಿರೆ
 ನಿಂದೊಲ್ಲೆನೆಂದುವಬ್ಬಣಿಸಿದಿನಿಲ್ಲೆಮಂಸಂಪಾದಿಸದೆಮಾಣೆನೂ |
 ತಂದಮಲವಸ್ತ್ರತಾಂಬೂಲವರದಕ್ಷಿಣೆಗ
 ಳಿಂದಸತ್ಕರಿಸಿಕಳುಹಿಸದೆಬಿಡೆನೆಮತನಲ
 ವಿಂದೊದವಿಸಿದಳುಬಿಳಸದ್ವ್ರವ್ಯಮಂಬಳುಕಚಂಡಿಪಾಕಂಗೆಯ್ದಳೂ ||೨೯||
 ಕಂಡನೀತೆರನನುದ್ದಾಲಕಂಸಂತನಂ
 ಗೊಂಡುಮನದೊಳ್ಳುವೊರಗೆತಾನೊಪ್ಪದವನಾಗಿ
 ಚಂಡಿವೀಳದವೊಲಾಶ್ರಾದ್ಧಮಂಮಾಡಿಸಂಪ್ರೀತಿಯಿಂವಿದರೀತದಾ |
 ತೊಂಡುತೊಳ್ಳಸಂಮರದುಕಮಾಂಗಮಾಗದ್
 ಪಿಂಡಮಂತೆಗದುಮಡುವಿನೊಳ್ಳುಹಾಯ್ತೊಡೊಡು
 ದ್ದಂಡದಿಂದೆತ್ತಿಬೀದಿಗೆಬಿಸುಡಲಾದ್ವಿಜಂಕೋಡಭೀದನಾನಾದನೂ ||೩೦||

that the well cooked rice, sweet rice-milk, jaggory, ghee, honey, oil, rich cakes, dainties, sweet fruits, sugar, delicious herbs, pure milk, and curds are all spoiled. Thus I'll perform the rites ; and I'll not give either cloths or money.'

29. ' And I won't let the time pass by. I am determined to shew kindness, and pay homage to the bramins who come. And see if I don't provide every thing that you have just now said you would not have. Depend upon it I shall honour and kindly diemiss them with the best cloths, and betel, and princely gifts,' Chandi replied, eagerly provided everything of the very best, and commenced cooking.

30. Uddálaka saw it, and inwardly rejoiced. Outwardly he seemed displeased, yet gladly performed the ancestral rites, as Chandi bid him. Forgetting the rule of contrary, ' Take the *pinda*, the chief thing in the rites, and cast it into the pool,' he said ; and she violently seized, and threw it into the street⁶⁵. The twice-born became terrific with rage.

65. Thus spoiling the whole. The *pinda* is a ball of food prepared as an offering to the manes of the deceased, worshipped during the ceremonies, and must

be afterwards cast into water : otherwise the preceding rites are of no effect, and must be repeated.

ಯೆಲೆಗಿನೊಡನೆನಾನೇಂಹರಯಹೋರುವೆಂ
 ಹಲತನಕೆಲಸಿದೆನೀನರೆಯಾಗಹೋಗಿಂದು
 ಸಲೆಮುಳ್ಳದುಕಾಪಮಂಕೊಟ್ಟುಕಾರುಣ್ಯದಿಂದಾದ್ವಿಜಂಕೂಡೆತಿಲ್ಲದೂ |
 ಕೆಲವುಕಾಲಕೆನಿನೊಳ್ಳಧ್ವರಹಯಂಖಂಡು
 ನಿಲಜುನ್ಮಂಜಿರಿಸಿದೊಡೆಮೋಕ್ಷಮಹುದೆಂದು
 ತೊಲಗದಂಸನ್ಯಾಸಕವನತ್ತಲನನಿಯೊಳ್ಳಲ್ಲ್ಯಾ ದಳವಳ್ಳತ್ತಲೂ || 31 ||
 ಮೋಕ್ಷಮಹುದಾಗಾಚಂಡಿಗಿಕಾಪವಿಾಗಳುಪ
 ಸಾಕ್ಷಿಗೈತಂದುನಿಂದುಹಯಂನೀಮುಟ್ಟಿ
 ಶೀಕ್ಷಣದೊಳ್ಳೆದ್ದು ಪೋದವು ದುಪೋಗಿಂನುಮುಂದಣನೃಪಚುಲವಂತರೂ |
 ರಾಕ್ಷಸಾರಿಯನೆಮರೆಯದಿರೆಂದುಸಾಭರಿನಿ
 ರೀಕ್ಷಿಸಿಕೃಪಾವಲೋಕನದಿಂದವರಸಹ
 ಸಾಕ್ಷನಕುಮಾರನಂಕಳುಹಲಾನತನಾಗಿವನಯದಿಂಬೀಶೈಷ್ಯಂಧನೂ || 32 ||
 ತದನಂತರಮೋಕ್ಷಜ್ಞಾನಂಖಂಡುಕುದುರೆಯಂ
 ಮುದದಿಂದಮುಟ್ಟಲದುಬಿಟ್ಟುನಡೆದುದುಮುಂದ
 ಕೊಡುಕೊಳ್ಳುತೆದ್ದುನರನಂಕಂಡುಚಂಡಿತಪಕಾಗಳುಹಿಸಿಕೊಂಡಲ್ಲೂ |

31. 'Wretch! How long shall I strive with thee? Thou art determined to be obstinate. Become a rock.' Thus, enraged, the twice-born cursed her. Immediately softening with compassion, 'After a while, a sacrificial horse will come and set its foot upon thee; Arjun will release it; and thy curse will be removed,' he said, and turned away to *sanyāsa*⁶⁶; and she became a rock in the earth.

32. In proof that Chandi's curse will be removed, the horse has now come, and stands there. If you touch it, it will this instant rise and proceed. Go! The kings before you are powerful. Only forget not Krishna." With this, Soubhari cast a gracious look on Arjun, and dismissed him. Arjun fell at his feet, and humbly took leave.

33. Then Arjun came, and gladly touched the horse; which was liberated; and, shaking itself, went forward. Chandi arose; and, seeing Arjun, took leave of him to retire to the forest for devotion. All the people present were amazed; a shower of

66. *Sanyāsa*, is the voluntary abandonment of all worldly pleasure, especially forsaking wife, children, and relatives. It is the last and most exalted state of

ನೊದವಿದಸಮಸ್ತಜನಮಾಗದಿಸ್ತಿತಮಾದು
 ದುದುರಿತುಕುಸುಮವೃಷ್ಟಿಬಿಲ್ಲಕದಕ್ಷಿಣಕೇನತೆ
 ದುದುವಾಜಿಚಂಪಾಪುರಕಂದುಹಿಂದೆಬಹದಡೆನಹಿತವಹಿಲದಿಂದಾ ||33||
 ಘನಘೋಷದಿಂದವಾಹಿನಿಗಲ್ಯೈತಕುತಿರ
 ಲವ್ಯನಧಿಮೇರೆಯನತಿಕ್ರಮಿಸಿಖಂದವುಬೆಂದು
 ಮುನಿದುಭೂಮಂಡಲಮಿರದೆನಭಗ್ನೈಕಪ್ರೇರಣಕೆಧೂಲೈಲಾತಿರಲೂ |
 ಅನುಸಾಲವಸಾತ್ಯಕಿಪ್ರದ್ಯುಮ್ನಯೌವನಾಶ್ವನ
 ತನಯವೃಷಕೇತುನೀಲಧ್ವಜರಸೈನ್ಯ
 ಮನುಪಮಿತಮಾಗನಡೆದುದುಚಂಪಾನಗರಿಗರ್ಜಾನನಹಯದಕೂಡೆ ||34||
 ತವೆನವಮಂಗಲಾಸ್ವದಮಾದೊಡಂಪರಾ
 ಭನಯುಕ್ತಮಾಗಪುಷ್ಪದೇವಕೈಲಾಸಾಚ
 ಲವನಕುಲಕ್ಷಿಪ್ತಿನಿಲಯಮಾದೊಡಂಭಂಗಸಹಿತಮಾಗಪುಷ್ಪದೊ |
 ಅವಿರಳದಯೋನಿಧಿಯನಟ್ಟಹಾಸಮಂಮಾ
 ತುನೋಲಿದುಪ್ರಾಪುರಪ್ರಾಸಾದಕೋಂಟಿಗಲೆ
 ಧನವಸುಧಾಕೀರ್ಣಾರುಚಿಗಲಂಪೊರಗಿನೋಡುವಜನಗೇವೇಶೈವನೂ ||35||

flowers descended⁶⁷; and the horse then proceeded quickly southward, and came to Champacápura, followed by the army.

34. The hosts of Anusálva, Sátyaki, Pradyumna, Youvanáshwa's son, Vrishakétu, and Níladhwaaja went forward with the horse, in countless multitudes, to Champacápura,—the dust rising as though the earth had left its place, and were going to the sky, angry because the sea, overflowing its bounds by the rush of roaring rivers⁶⁸, was coming to seize it.

35. To those who beheld it from without, the city, with the dazzling whiteness of its lofty mansions and ramparts, seemed to be loudly laughing at mount Kailása; because though it also was the abode of *sarvamangala*⁶⁹, it had the great *bhava*⁷⁰; and at the boundless sea of milk; because though it also was the home of the peerless Lakshmi⁷¹, it was subject to *bhanga*⁷².—How shall I describe it?

the bramin, and entitles him who fulfils its requirements, to exemption from future births, and immediate absorption into the deity after death.

67. From the gods in the air above.

68. The word means also, armies.

69. All happiness; also, a name of Pár-

vati, as ever propitious. She is the wife of Shiva, whose abode is Kailása.

70. A name of Shiva; also, reproach.

71. Wealth; also, the goddess of wealth who was born from the milk-sea.

72. Waves; also, disgrace. The city prided herself in possessing the same

ಯಿದುಪುರಸ್ಕೃತಮುಷಿಕಾಂಚೀವಲಯನೋಭೂ
 ಸುದತಿಯಕೋರಣಿರಾಜಿಪರತ್ವನಾಲಿಕೆಯೊ
 ತ್ರಿದಶಪತಿಗಿಂಗಳಂಕಡಿವಂದುತೆಗದಿದುವೆನೆಂದುತಿರುಪುವಕುಲಿಕದಾ |
 ಪೊದರುವೆಳ್ಳಗಲೈದುವಜ್ರಮಯಮಾಗಿನಿಂ
 ದುಡೊವಿಮಲಕೀರ್ತಿಚಂದ್ರಕೆಯಪರಪುವನಗ
 ರದರಾಜಮಂಡಲದಪರಿವೇಷಮೊಪೇಳೆನಲೊಕ್ಕಂಟಿಕಂಗಳೆನೆದುಡೂ ||೩೬||
 ಅನಗರದರಗುಹಂಸಧ್ವಜಂಕೇಲಿನೀ
 ಸೇನೆಸಹಿತಜ್ಞಾನಂವರಮುಖತುರಂಗರ
 ಕ್ಷಾನಿಮಿತ್ತಂಖಂಡುಸೀಮೆಯಂಪೊಕ್ಕುದುಡೂತಮುಖದಿಂದಬಳ್ಳಾ |
 ಧ್ಯಾನಿಸಿದನೊಂದೆರದುಘುಲಿಗೆತನಾಪ್ತಪು
 ಧಾನಿಗಲೆಲ್ಲರಂಕರಸಿಕೊಂಡವರೊಳ್ಳಾ
 ಧಾನಿಸಿದುದಿದನಂದ್ರಧ್ಯಾನಸುಮತಿಪ್ರಮತಿಯೆಂಬಮಂತ್ರಿಗಳ್ಳೀ ||೩೭||
 ಯಾಧನಂಜಯನತುರಗವನೀಗಕಟ್ಟಿದೊಡೆ
 ಮಾಧವಂತಾನೆಮ್ಮದೊಳುವನೆಮಗೆಕೃಪ್ತ
 ನೀಧರೆಯೊಳ್ಳರುತಿರ್ದುಮಿನೆಗಂಕಂಡುಡಿಲ್ಲಜ್ಞತನಮೂರುತಿಯನೂ |

36. Is this the jewelled girdle of the city-queen? Is it the necklace of gems sparkling on the neck of the lady Earth⁷³? Has the blazing lustre of Indra's thunderbolt, as he whirled it in the air when he resolved to cut off the wings of the mountains⁷⁴, descended to the earth, and stood fixed as a diamond? Is it the wide-spread halo of pure moonlight-fame surrounding the city's *rājamaṇḍala*⁷⁵. Say! For so the ramparts shone.

37. The sovereign of the city, Hamsadhawaja, heard, by his messengers, that Arjun had come with his army, for the defence of the beautiful sacrificial horse, and entered his country. After he had reflected for an hour⁷⁶ or two, he called together all his faithful counsellors, consulted with them, and then said to Sumati and Pramati, his confidential ministers:—

38. "If we now bind this horse of Arjun's, Krishna himself will appear to us. Though Krishna is in the earth, I have not

glory as Kailāsa and the milk-sea, (both of which it resembled in whiteness) whilst it was free from their defects.

73. A city is often called the face of the Earth. See p. 39, verse 12.

74. See p. 12, n. 25.

75. An assembly of princes; also, the

orb of the moon. The fortifications encircled the assembly, as the moon is encircled by a halo in damp weather. The fame of it was bright and white as the light of the moon.

76. An Indian hour is twenty-four minutes.

బాధిగువదీదేహమంనేరేతేరగల్గంను
 సాధిగువదేనసురుపుబందుతంసేలొల్ప
 రేలొధిసిదోదిసితరిందల్దదోదేనలదోదేనిందనానృపతినగుకా || ౩౮ ||
 అనరాధిపతినిశ్రేయసిదంకదనమం
 భూనాథకేళవనకట్టలేయన్లమం
 తానాల్పదేశదోల్తంననగరదోలేకపత్నివ్రతదోల్తరదోదే |
 దానవారియపురాజేగ్యయ్యదోదేనంతతం
 దానధమంంగల్గంమూడదోదేగతిగట్టు
 హీనజాతిగల్గోదనేకలదిదోదేస్మరినంపరివారదోల్పజేయ్యోల్ల || ౩౯ ||
 అంతుమదరిందేల్లరేకపత్నివ్రతర
 నంతపుజారతపూజాభాగ్యగంయూత
 రస్సంతతమలంకారమందితనైకేతితాస్త్వస్థుతివిజారకప్రతరం |
 శంతుశరనిజితమం దలొలభవజిత
 రస్సంతలొలభభాషితనంధునిభూషిత
 ర్నింతిత్తధలాగతనంకలభొలొగాన్వితపంవారదోల్పజేయ్యోల్ల || ౪౦ ||

yet seen the form of the Immutable. Grey hairs and wrinkles will soon afflict this body; then what more can be done?? If the Foe of demons come and oppose me, what matters it whether I die or live?⁷⁸” the king said, smiling.

39. The king resolved on battle. Hear, O lord of earth, all his laws:—Neither in the country he reigned over, nor in the city,—neither amongst his followers or subjects, would he endure any who were unfaithful to the marriage bed; or who neglected the worship of Krishna; or who were not always liberal; or who forgot their position, and associated with people of low caste.

40. Thus, on this account, both in his retinue, and amongst his subjects, all were chaste ; devout worshippers of the Eternal ; happy ; always decked with ornaments ; observers of morality and the sacred laws ; conquerors of Cupid ; free from pride and avarice ; cheerful in converse ; adorned with virtue ; obtaining every wish ; and possessed of every enjoyment.

77. There can be no enjoyment, rule, or conquest after old age has come on.

78. Death or life will be equally a blessing.

ವಿಕಪತ್ನಿವ್ರತಂ ಪ್ರಾಯತಂ ಕೋಮಲಂ
 ಮಾರಾಂತಕಿಂಕರನಲಂಕಾರಪೂಜ್ಯಂ ಶು
 ಭಾಕಾರನಾರೋಗ್ಯಪಟುಕರಣನಿಮೇಲನಕೈತವಂಬಲವಂತನೂ |
 ಭೀಕರವರಾಕ್ರಮವಿಶಾರದಂ ಗಂಗರವಿ
 ವೇಶಿಯೆಂಬಿನಿತು ಗುಣಮೋವೇನೋಳ್ವರಲ್ಮವನ
 ನೇಕರದುಮಂನಿಸುವನಲ್ಲ ದರನುಳ್ಳವನಂತೆಲ್ಲ ರೀತೀರದನರರೂ || ೪೦ ||
 ಉಣಲುಡಲ್ಪೊಡಲೀಯ್ಯವಿರಲ್ಪೈದಲುಂಟಾಗಿ
 ದಣಿದಿಹುದಲಂಕಾರಪೂಜ್ಯದಿಂವಸ್ತ್ರಭೂ
 ದ್ವಣಗಂಧಮಾಲಾಗ್ಯನುಲೇಪನಂಗಳ್ಳಪರಿಮಳ್ಳಂಗಳೊಗಸಿವುಮಾ |
 ಸೊಣುಗಲ್ಳಬಿರುದುಗಳ್ಳಪೆಚ್ಚಿದಮುಡುಹುಗಳ್ಳ
 ಹೊಣಿಕೆಗಳ್ಳತಡಹುಗಳ್ಳಕಲಿತನದಕಡುಹುಗಳ್ಳ (ಕುದಿವು)
 ರಣದವಕದಿಂಕುಣಿವುತಿಹುದುಹಂಸಧ್ವಜನವರಿವಾರಮನುದಿನದೊಳ್ಳೂ || ೪೧ ||
 ಮಣಿಮಯವರೂಢಮೆಪ್ಪತ್ತೊಂದುಸಾವಿರಂ
 ಗಣನೆಗೆದ್ಪತ್ತೊಂದುಸಾವಿರಗಜಂತುರಗ
 ಮಣಿಸುವರಲಕ್ಕುಂಟದಾತಿನಾಸಿರಮುಳ್ಳಯೆಕೋಟಿಯೋವೇನುಳ್ಳಯೋಳ್ಳೂ |

41. Chaste, in youthful vigour, handsome, a servant of the lord of Lakshmi, richly adorned, happy, in robust health, pure, honest, powerful, eminent for dreaded valour, skilful in battle, —if any one were endowed with all these virtues, he called, and honoured him. Those who were otherwise he put away. Thus all were men of this description.

42. The followers of Hamsadhwaja were daily satiated with food, clothing, jewels, means of liberality, dwellings, and possessions. They were adorned with beauty, rich clothing, jewels, sandal, garlands, and fragrant unguents. Having badges of defiance⁷⁹, lusty arms, the power of charms in battle⁸⁰, and mighty prowess, they daily danced⁸¹ with eagerness for fight.

43. Wherever the monarch Hamsadhwaja went, there accompanied him, crowding, seventy generals, each of whom had

79. Various modes of expressing defiance are in use. The most common is, affixing some article to the person, and appearing publicly. Thus, a rope of straw tied round the leg of one who appears in the street, is a challenge to all prize-fighters; and their permitting it to be worn, is an acknowledgement of their own inferiority to the wearer.

If a pariah enter the shoemakers' street with a red turban, or a shoemaker pass through the pariahs' street decked with flowers, it is equivalent to throwing down the gauntlet.

80. The power of disabling the enemy by charms, as is done to serpents, &c.

81. Other copies have, boiled.

ಗಣಿತಕಿಹುದಿನಿಶುಖಲಮಿನಿಶುಖಲದಿಂದನೆಂ
 ತಣಿಸಿಪದಲೃಪತಿಗಲೈತ್ತುಮಂದಿಸಂ
 ದಣಿಸಿಬರುತಿಹುದುಹಂಸಧ್ವಜನೃಪಾಲಕನುಪೊರಮಟ್ಟುನಡೆವೆಡೆಯೊಳ್ ||೪೩||
 ಆತಂಗೆಧನಬಲಂಚಂದ್ರನೇನಂಚಂದ್ರ
 ಕೇತುವರಚಂದ್ರದೇವಂವಿದೂರಕನುವಿ
 ಖ್ಯಾತನಹಧರ್ಮವಾಹಂನ್ಯಾಯವರ್ತಿಯೆಂಬವರನುಜರೇಳುಮಂದಿ ||
 ಜಾತನುಹರ್ಮನನುಧನ್ವನುಮನನನುರಥರೆಂ
 ಬೀತಗಲನಾಲವರೈರ್ನರ್ಮಮರ್ಥಮೇ
 ಹಾತಿಬಲರಮಲಧರ್ಮಜ್ಞರಪ್ರತಿಮರ್ಪರಾಕ್ರಮಯುತವೀರರೂ ||೪೪||
 ವರಶಂಖಲಿಖಿತರೆಂಬವರಂಜಿತಂಮಂ
 ದಿರವರೊಳಾಲಿಖಿತನಾಶ್ರಮಕೇಶಂಖನೈ
 ತರುತಪೇಳದೆಬಿದ್ದಪಂಜನಾಸ್ವಾದಿಸಲ್ಕುರಿವಂದೋಷಿಯೆಂದೂ |
 ಅರಮನೆಗೆತಂದೊಪ್ಪಿಸಲ್ಯಾನ್ವರಂಕರವ
 ನಾಯುಲೈಮತ್ತೆಲಿಖಿತನತಪೋಬಲದಿಂದ
 ಮರಳುಕೈಯ್ಯಂಪಡೆದನಾಶಂಖನವರೀವರುಂಪುರೋಹಿತರವಂಗೇ ||೪೫||

with him the following forces :—seventy-one thousand jewelled chariots, seventy-one thousand elephants, a hundred thousand horse, and nine millions nine hundred and ninety-nine thousand infantry⁸².

44. The king had seven brothers, Dhanabala, Chandraséna, Chandrakétu, the excellent Chandradéva, Vidúraka, the far-famed Dharmawáha, and Nyáyawarti ; and four sons, Sudarshana, Sudhanwa, Sumanasa, and Suratha ; all of whom were men of prowess and great might ; of unsullied virtue, matchless, valiant, and brave.

45. The excellent Shankha and Likhita were brothers. Of these, Shankha came to Likhita's hermitage, and, without telling him, ate a fruit that had fallen to the ground. Likhita knew it ; and, deeming him to have committed a crime, brought him to the palace, and delivered him up. The king cut off his hand ; and, by the power of Likhita's devotion, the hand was restored to Shankha. These two were *puróhitas*⁸³ to the king.

82. Making a goodly army of 4,970,000 war chariots, 4,970,000 elephants, 7,000,000 cavalry, and 699,930,000 infantry ! These numbers are easily accounted for by the common saying, "What lacks

the poet ? He gets a waggon-load of pearls for a cash."

83. Family priests, who conduct all ceremonies.

ಆಶಂಬಲಿಖಿತರೆಂದವೋಲಾತನಿದನ್ಮದಿ
 ಶ್ಲೇಶಕೇಳವನದಿಂನೊಂದುಕಟ್ಟಿಲೈಯೆಂಹು
 ಶಾಕನಜ್ಞಾಪ್ತಿಯಿಂಕಾಯ್ದುಕ್ಕುಚೆಂಣೆಗೊಪ್ಪರಿಗೆಯೊಲ್ಲಾಂಸಮಕೇರೇ |
 ಆಶುವಿಂಪೊರಮದುನದುಂದುಭಿಯನಂನೆಯೆಮು
 ಹಾಕಬ್ಬಮಂಕೇಳ್ವಹಿಂದುಭಿದಭಟನಂಪ್ರ
 ನೇಶಮಂಮಾಡಿಸುವನಲ್ಲದೊಡೆತನ್ನಭಾವೆಗೆಭಂಗಮಾಗಾಪ್ತದೂ || ೪೬ ||
 ಬಿಲ್ವಕನಿಬರಲ್ಲ ರಂಕರನಿಹಂನಧ್ವಜಂ
 ಶಲವಿತ್ತು ಫಲಗುಣನತುರಗಮಂಪಿಡಿತಂದು
 ಪೊಳ್ಳಲೊಳ್ಳಗೆಕಟ್ಟಿಪೇಕೆಂದುಸಾರಿಸಿದುಗುರಂಪೊಯಿಸಿಪೊರಮದುತಿರೇ |
 ಮೊಳ್ಳಗದವುಮೇಲೆನಿಸಾಸ್ವಲ್ಪಂಗಳಾಹವಕೆ
 ದಲ್ಲದುಳ್ಳನಿಕಾಗಸುಭಟಪ್ರತತಿಜೋಡಿಸಿತ
 ವಿಲ್ವಕಂಠಾಶ್ವಕುಲಮೊದಗಿತುರದಾತಿನಂನಾಹದಿಂದಾಜ್ಞನೊದೊಳ್ಳೂ || ೪೭ ||
 ಸುರಪಸುತನೆಂಬವೈರಕೆಧನಂಜಯನಮೇ
 ಲಿರದೆಮುಳ್ಳದೆದ್ದುಡೊಕುಲಾದ್ರಿಗಳಬಿಲ್ವಗಮೆನೆ
 ಕಾಘಟಿಗಲೈದಿದವುತನನುಗನಂಕೊಂದನೊದನರನೊಳ್ಳವಲ್ಲೂ |

46. By the advice of Shankha and Likhita, the king was guided. Hear, O lord of earth, another of his laws: If any warrior stayed behind when he heard the loud sound of the war-drum beating the king's hasty going forth to battle, he cast him into a fiercely blazing caldron of boiling oil. If not, his command was broken⁸⁴.

47. Having called all these, Hamsadhwaaja gave command, and made proclamation by beat of drum, to seize and fetch Arjun's horse, and make it fast within the city; and went forth. Immediately the huge war drums thundered; and, at that instant, the hosts of brave warriors, treading upon each other, advanced to battle; the troops of horsemen, chariots, and elephants took their positions; and the infantry stood arrayed.

48. As though the whole race of lofty mountains had risen against Arjun, from enmity to him as Indra's son⁸⁵, the troops of elephants advanced. As though the Sun, enraged against Arjun for having slain his son⁸⁶, had multiplied his form by

84. Which is the greatest disgrace to a king.

85. See p. 12, n. 25.

86. See p. 14, n. 36.

ತರಣಿತಾಲ್ದನೊನಿಜಾಕಾರಕೋಟಿಗಲ್ಲನೆ
ತೆರಳುದವುಮಣಿಸುಯವರೂಢಂಗಳ್ಳದುದೋ
ಧರಮಂದಿಕುದರಿಗಲ್ಲನೆನೆನೆದುದಾಹವಕೆಪರಿವಾರಮಾನಪ್ರತಿಮಾ || ೪೨ ||
ಕಂಸಾರಿಖಾರದಿನರಂಗೇನೋಲುವನಲ್ಲ
ಹಂಸಧ್ವಜಂಧುರದೊಳ್ಳಂನುಕೃಪ್ಪನದಶಕ
ನಂಸುಲಭಮೆಲ್ಲಗೇಸಂದೇಹಮಿಲ್ಲದೇಹಮನಾಂತುಜವಿಸಿದಾ |
ನಂಸಾರಕಿದುಸಥಲಮಹುದೆಂದುದರಿತೋದ
ದಿಂಸಮರಕ್ಕೆದುತಿದೇರುಸಕಲಪಟುಭಟರ
ದಂಸತಿಯರೀಕ್ಷಿಸಿದರುಪ್ಪರಿಗೆಗಳಮೇಲಿನೆಯರನಾದರಿಸಿಗಳಮೀ || ೪೩ ||
ವಿಮಲದಧಿಲಾಜಿದೂವಾಕ್ಷತೆಗಳಂಥಳುದು
ಕ್ರಮದೊಳ್ಳಾರತಿಗಳಂತಂದೆತ್ತಿಯುಜ್ಜಕ
ರ್ದಮವಿಲೇಪನಕುಸುಮತಾಂಬೂಲಮಂಕೊಟ್ಟು ಪರಸಿನೇನೆಗಳನಿಟ್ಟು |
ರಮಣಾರಂತೆಗದುಬಿಗಿಯಪ್ಪಿಫುಭವಾಕ್ಯದಿಂ
ಸಮರಭೂಮಿಗೆಕಳುಹಿಸತಿಯನುರತ್ನಕು
ಟ್ಟಿಮದಹಮ್ಯುಂಗಳಂನದರ್ದದಿವಿಜಪುರಲಕ್ಷ್ಮೀಕಾಂತನನೋಡಲೂ || ೪೪ ||
ದಶಮಸಂಧಿ ಸಂಪೂರ್ಣಾಂ ಅಂತುಸಂಧಿ ಂಕ್ಕುಂ ಪದ್ಯಂ ರೇತಕ್ಕುಂ ಮಂಗಳಂ ||

myriads, the jewelled cars⁸⁷ drove forward. As though the earth were bringing forth men and horses, the monarch's army marched on to battle.

49. "Unless Krishna come, Hamsadhwaja will not be defeated by Arjun. Doubtless, in battle, a sight of Krishna will now be easy to all. This is the highest fruit of mortal existence in the body." Thus exulting, all the brave heroes advanced to combat. Their wives, as they comforted, and dismissed them from the terraces, perceived their joy.

50. Sprinkling pure curdled milk, parched grain, sacred grass, and consecrated rice; raising, in order, various wave-lamps; giving them fragrant unguents, perfumes, flowers, and betel; bestowing a benediction; pouring upon them grains of coloured rice⁸⁸; and warmly embracing them, the wives, with words of encouragement, sent forth their lords to the field of battle, and ascended their lofty, jewelled mansions, to get a sight of Vishnu of Dévapura.

87. Whose wheels are likened to the sun.

88. See p. 155, n. 12.

కున్నొందనో సుధి.

సూర్యుని. హిందువులదనావకట్టుదుకునధ్వజం
నందననోగోగాదిదేశంకొచ్చురిగోయ్యో
ల్లందుకడహిసలక్ష్మ తనధ్యానదింతంపువదేదనవనజ్జరియేనే!

పద్యం

భూమితజరత్రుకేళులయదేనమస్తభటి
రాజవకేళిరమట్టబుకకంసధ్వజన
మోక్షదకుమారంసుధన్వనాయకమాగిబందునిజమాతేయదిగే!
బాహుయ్యగమంనిడిసాద్భాంగమేరాగిత
వాకననయంపిదిదుకట్టికదనదో
లృప్తకనమాల్పేననందనరసకళాబంధుకేమూగిదోడింతేదల్లూ ||౧||
కందకేల్పలుగుణంపాలిదంనాల్పదియే
దోందుకరియంనినగదరశింతేబేడసా
నందదింపాథానందక్షినువకరియనేహిదివబుద్ధియనేమాడూ!
హిందేనారదమునియముబదించకేల్పేము
కుందనవిశాలలిలామాలేయంకృష్ణ
నిందుమృదోలరిదోడేకణ్ణారకాణబుడుదేదోదవనింతేదనూ ||౨||

CHAPTER XI.

Contents. Hamsadhwaaja casts his son into a caldron of boiling oil, because he stayed behind from battle. In a wonderful manner, he, by meditation on the Immutable, remains cool.

Verse 1. Hear, O beloved of earth, the history! When all the warriors had gone forth to battle, Sudhanwa, Hamsadhwaaja's most beloved son, came, ready to depart; and, stretching out both his arms, prostrated himself at his mother's feet. Then stood with joined hands, and said to her, "I will seize and bind Arjun's horse, and put forth my strength in battle; dismiss me with your blessing." She thus replied:—

2. "Hear, my child! Arjun preserves a four-legged *hari*¹. Care not for that. Resolve to lay hold on the *Hari* that graciously preserves Arjun. I have formerly heard, from Nārada Muni, of Vishnu's various pastime². If Krishna appear to day, I may see it with my eyes." To which he said:—

1. See p. 189, n. 40.

2. The actions of God are called his pastime.

ತಾಮ್ರಚಿತ್ತೈಸಾದೋದೀಭಾವೈಯಂಕೃತ್ಯ
 ರಾಯನಂತನೆಡೆಗೆಬರಸಿಕೊಂಬುದಕೊಂದು
 ಪಾಯಮಂಬಲ್ಲಿ ನಾಂಕೈಯ್ಯೊಂದಿದೊಡೆಮ್ಮೆತಾನೆಬಹುದಿಂದ್ರಜನನೂ |
 ನೋಯಿಸಿದೊಡಗಧರಂಜಾರದಿರನಾತರ (ಅಘುಹರಂ)
 ಪಾಯಮಂಸ್ವರಿಸಂಬಳಕತೋರುವೆನಂಬು
 ಜಾಯತಾಕ್ಷನಮುಂದೆತೆನಪಾರುವವನೆನಲಾಕೆಮಗುಳ್ಳಂತೆಂದಳೂ ||೩||
 ಕರುವನೆಳ್ಳೆಗಂದಿತಾನರಸಿಕೊಂಡೈತಪ್ಪ
 ತೆರದಿಂದಬಂದಪಂಮರಹರಂಪಾರ್ಥನೆಡೆ
 ಗರಿವೆನಿದುನಿಶ್ಚಯಂಮಗನೆನಿನಾಹರಿಗೆವಿಮುಖನಾದೊಡೆತೆನನೂ |
 ಜರಿವರಿಕ್ಕಲದಬಂಧುಗಲ್ಗಂನುಸಮರದೊ
 ಲೈಸರಕೃತ್ಯನಂಗೈರುಂಟಿಸಾಕೆನೊಡಲ
 ಮರುಕಮಂಟಿಟ್ಟನವನಂಕಂಡಬಳ್ಳಕಹಿಂಮೆಟ್ಟಿದಿವೋಗಿಂದಳೂ ||೪||
 ಯೆಂದೊಡೆಲೆತಾಯೆಕ್ಕೇಲ್ವಕ್ರಿಗಿವಿಮುಖನಾಗಿ
 ಬಂದೆನಾದೊಡೆನಿನಗರ್ಥದಿಂದುದಯಿಸಿದ
 ನಂದನನೆಹಂಸಧ್ವಜನಕುಮಾರನೆಮೀನುಹರಿಕೆಂಕರನೆವೀರನೇ |

3. "Attend then, mother, to my word! I know a plan that will bring to me the sovereign Krishna. If one seize the hand, the body will follow. If I wound the son of Indra, the Mountain-bearer will surely come; he cannot endure the peril of his worshippers. Then I will show my might before the Lotus-eyed." She thus replied:—

4. "As a cow that has newly calved seeks, and runs to her calf, the *Foe of Mura*³ will come to Arjun. I know it. 'Tis certain. My son, if you turn your back on Krishna, all my relatives will revile me⁴. Is there any who can conquer Krishna? Enough! I abandon my mother's love⁵. When once you see him, turn not back. Go."

5. She spoke; and he replied: "Hear me, my mother! If I turn and flee from Krishna, am I the beloved offspring of your womb? Am I Hamsadhawaja's son? Am I the servant of Krishna? Am I a hero? I will slay Arjun's army, and destroy the glory of his might. I will display my bravery in the

3. A demon slain by Krishna.

4. As the mother of a coward.

5. Cease to regard you as a living

child; because death is the sure result of conflict with Krishna.

ಕೊಂದವಂಪಾರ್ಥನಪತಾಕಿನಿಯನವನಧಟೆ
 ನಂದಗಡಿಸುವೆನೆನವಿಕ್ರಮವನಚ್ಚುತನ
 ಮುಂದೆತೋರಿಸುವೆನತರಮೇಲೆಸೋಲಗಿಲುವದುಪುಣ್ಯವಕಮೆಂದನೂ ||೨೪||
 ಅನಿತರೋಳ್ಳುವತೆಯೆಂಬವಳ್ಳೋವಕಾಳಾಸುಧ
 ನವನಸಹೋದರಿತಂದಳುರತಿಯನನುಜಕೇ
 ಲ್ಲನುವರಬೊಳ್ಳಂದುಕೊಂಗೆವಿಮುಖನಾಗಿನೀಂಬಂದೆಯಾದೊಡೆಮಾವನಾ |
 ಮನೆಯೊಳ್ಳಾಂತಲೆಯೆತ್ತಿನಡೆಯೆನಾದದಿಂದ
 ವನಜಾಕ್ಷನಂಮೆಚ್ಚೆನಾಹವದೊಳ್ಳೆಂದುಚಂ
 ದನದನೂಂಪಿಟ್ಟುಕಪುರದವೀಳ್ಳೆಯಂಗೆೊಟ್ಟುಕಳುಹಿದಳ್ಳೆನ್ನದಳ್ಳದೂ ||೨೫||
 ಅರಸಕೇಳಾಸುಧನವಂಬಳಕಜನನಿಗೋ
 ದರಿಯರಂಬೀಳ್ಳೊಡುಪೊರಮಟ್ಟುತನ್ನಮಂ
 ದಿರದಪೊರೆಗೈತರವ್ವಿದಿರಾಗಪೊಂದಟ್ಟಿಯೊಳ್ಳನ್ನಂಪಗೆಯೆಪ್ರಾವನೂ |
 ಸರಸಪರಿಮಳಗಂಧಕಪೂರವೀಳ್ಳೆಯವ
 ನಿರಿಸಿಕೊಡೊಲವಿಂದಬಂದಳಂಗಜನಜಯ
 ಸಿರಿತಾನೆನವ್ವಭಾವತಿಯೆನಿವನವರಾಣಿಸುಶ್ಲೋಕಿಸದವೀಣೇ ||೨೬||
 ಚಂದ್ರಮಂಡಲಸದೃಶವದನವೆಳ್ಳೆನಗೆಯನವ
 ಚಂದ್ರಿಕೆಯೆನಶ್ವೇಲುದಿನದುಕೂಲಂಮೆರೆಯೆ
 ಚಂದ್ರತಿಲಕದರಾಗಮಂಚಿತ್ತದನುರಾಗಮಂಸೂಚಿಕಂತೆನೊಗನೇ |

presence of the Immutable. After that, defeat or victory I leave to fortune⁶."

6. At that moment, Kuvalé, Sudhanwa's sister, brought forth wave-lamps, and said to him, "My brother, hear! If you to day in battle, turn, and flee from Krishna, I can never lift up my head in my father-in-law's house⁷. Therefore gain the approbation of the Lotus-eyed in combat. Saying which, she put the sandal mark on his forehead, gave him betel perfumed with camphor, sprinkled rice upon him⁸, and dismissed him.

7. Hear, O king! Sudhanwa then took leave of his mother and sister, and set out. As he came near to his own house, Prabhávatí, his wife, the beautiful⁹, the serpent-haired—like Cupid's goddess of victory¹⁰—came joyfully forth to meet him,

6. Or, it will be according to the merit I may have obtained in former births.

7. After marriage, the wife removes with her husband to his father's house, where all the married sons and their

wives live together until the father's death.

8. See p. 155, n. 12.

9. lit. having beautiful hip and loins.

10. Who gives him victory.

ಇಂದ್ರನೀಲದಮಣಿಯಮಿರುಗುವಲಿತಕಾಂತಿ
 ಸಾಂದ್ರನಾದಪೋಲೆಸೆವಳ್ಳಕಪಾಶದಿಂದನಯ
 ನೇಂದ್ರಿಯವನುಕಟ್ಟಿಕೆಡವದಿರಲೈಂಬಿನಿಂಜಿಸಿದಳಾಮೃಗಾಕ್ಷೀ ||೨||
 ಸುಸ್ಥರಸುಪೊಳ್ಳೊಡೆಯಜಿಡಗನನಡೆಯನಿರಿಯಸಿಂ
 ಗರದುಡಿಯತೆಳ್ಳಾದಸಿಯಪೊಡೆಯಜೆಲ್ವದಳೈ
 ದುರದೆಡೆಯನಿಂಬುಗೊಂಡಿಟ್ಟಿಡೆಯಬಲ್ಲೊಲೆಯಪೊಳ್ಳೆವಕಂಞಲರಕಡೆಯೊ |
 ತವ್ವಿರವಭುಜವಲ್ಲರಿಯತೊಡವುಗಲ್ಲಮೈಸಿರಿಯ
 ಬಿರಿಮುಗುಳ್ಳಕಬರಿಯಲಿಗಲ್ಲದಿಸಾಂದರಿಯ (ಕಲೆಗಲ್ಲದ)
 ದರಸಿನಿಜಪತಿಯಮುಂದಚ್ಚರಿಯಬಗಿಗೊಂಡಳಂದುಬೇರೊಂದುಪರಿಯೊ ||೩||
 ಮುಡಿಯಪೊಸಮಲ್ಲಿಗೆಯಗೂಸುವೆಳ್ಳೆನಗೆಯಗವಿ
 ನುಡಿಯಬಾಯ್ತೆರೆಯಹೊಳ್ಳಹೊಳ್ಳವದಕನದಮಿಸು
 ಕಡೆಗಂಣತೊಳ್ಳಗುವನಬಾವಳ್ಳಿಯಥಳ್ಳಥಳ್ಳಕಂತಮಾಲೆಯಮುಕ್ತಿನಾ |
 ತೊಡವುಗಲ್ಲಫುನಸಾರದನುಲೇಪನದಸಂಞ
 ಮಡಿದುಕೂಲದಬೆಳ್ಳೊಕ್ಕೋಮಲಾಂಗದೊ
 ಲ್ಲಬದವೆದನುನಿಜಂದ್ರಕಾಂತದಿನಿಮಿಸಿದವುತ್ಥಳಿಯೋಲವಳೆನೆದಳೊ ||೪||

bearing, on a golden salver, champaca flowers, delightful perfumes, sandal, camphor, and betel.

8. The upper part of her silken robe shining as the bright moonlight of the smile of her face¹¹, that resembled the lunar disk,—the crimson spot on her forehead beaming as though it showed forth the glowing affection of her heart¹²,—the deer-eyed exulted as though she could not but ensnare and overthrow the eyes of all¹³ by the noose of her shining tresses, that glistened like the full, bright, charming lustre of the sapphire.

9. With the beauty of her glistening thighs¹⁴, wanton movements, garment in graceful folds, slender form, large breasts set closely upon her beautiful bosom, glancing lotus-eye, quick moving creeper-arms, person richly adorned, and large topknot of half-blown flowers,—the princess appeared to her husband surprisingly beautiful, such as he had never seen her before.

10. Her elegant person covered with the white radiance of the fresh jasmin in her topknot, beaming smile, teeth radiant with lips of sweet speech, bright glance, glistening finger-nails,

11. A double simile. Her smile, and the glossiness of her white silk dress, are both likened to moonlight.

12. Love being red.

13. As a fowler snares birds.

14. Which are compared to the smooth and shining stalk of the banana.

ಕರಯುಗದೊಳಾಂತವೊಂದಟ್ಟಿಯನದರಮೇಲೆ
 ಪರಪದಃಸುಂಕಿಯುಳುಗಲಂತನಮೈ
 'ಯೊರೆಗೆಸರಿಯಾದಪನ್ನೋಡೆಂದುತೋರಪಂತೆಕೊಂಡುಬಂದಿರಿಸಿಂದಾ |
 ತರಲೈಯಂಕಡೆಗಂಣೊಳ್ಳೊಯ್ಯನೀಕ್ಷಿಸಿನಗುತ
 ಸುರಸುಪರಿಮಳನವ್ಯಕುಸುಮಂಗಳಂಕೊಂಡು
 ಭರದಿಂದಕೊಳ್ಳುಗುಳ್ಳಕೆವೊರಮಡುವಗಮನದಿಂಕಾಂತೆಗವನಿತೆಂದನೂ ||೧೧||
 ಕಾಂತೆಕೆಲ್ಲೆಂದುಸುಮರದೊಳ್ಳಜ್ಞಾನಂಗೆಮಾ
 ರಾಂತವನಬಿಂಕಮುಂಮುರಿವೆನಾಹರಿಬಕಸು
 ರಾತಕಂಪಂ ಬೊಡಾತನಮುಂದೆತೋರಿಸುವೆನೆನಭುಜವಿಕ್ರಮವನೂ |
 ನಾಂತಲೈವೆನಾಬಿಂಕದವಿಜಯಮಂವಿರಾದೊಡೆಭ
 ವಾಂತೆರವನ್ನೈದಿಸದಮುಕ್ತಿಯಂಪಡದಬಿಂ
 ನೀಂತಲನಲಗದಿರಂದಿನಿಯಲಂಕತೈಸಿವೊರಮಡಲ್ತಡೆಂದಳೂ ||೧೨||
 ಮನ್ವಾದಿಹುಸಿಗಲನುಮತಮಿದೆಂದರಿದಾಸು
 ಧನ್ವಂತುತುಸಾಕೆಯೆಂವಿರಾದೊಡಗೂಡಿ
 ತಂವ್ವಿಯೆಂಬಿಲ್ಲೊಡುಸುಮರಕನುಪಾಸುತಿರಲಿತ್ತಕುರುಕುಲದನೃಪರಾ |

sparkling necklace, pearl ornaments, sandal unguent, and fine silk garment¹⁵,—she shone like a statue of chandrakānta¹⁶.

11. Casting a gentle side-glance at his youthful wife, who stood before him, bringing in her hands the golden salver, and the champaca flowers upon it, as if to show them, and ask him, "See whether their lustre is equal to the lustre of my person ;"—he smiled, took the fresh fragrant flowers, and, moving on, as one going forth hastily to battle, addressed his beloved :—

12. "Hear, my beloved ! To day I shall oppose Arjun in conflict, and break down his pride of valour. If the Slayer of demons come to the fight, I will display before him the might of my arm. By strength I shall gain the victory. If I fail, I shall obtain deliverance from future births. Be not distressed." Thus he consoled his beloved, and was departing, when she, by her blandishments, detained him.

13. ————— Sudhanwa took leave of his wife, and prepared for war. Here, Hamsadhawaja went forth to battle, intent on seizing the horse of Arjun, ornament of the Kurus'

15. All the things mentioned are white.

16. See p. 39, n. 7.

ಅನ್ವಯಕೆತೊಡವಾದನರನಹಯಮಂಕಟ್ಟು
 ವನ್ವೀಷಣದೊಳ್ಳಾಹವಕೆನಡೆವುತತಿಬಲನ
 ಮನ್ವಿತಕುಮಾರನಂನೇನೆಯೊಳ್ಳಾಡಿಕೆರಗ್ಧಂಮರಾಳಕೇತೂ ||೧೩||
 ಪೊರೆಯೊಳ್ಳಾಹನಚಿವರಂನೋಡುತವರೊಳ್ಳುಮತಿ
 ಗರಸಂನಿರೂಪಿಸಲವಂಕಡುಗಡಿಗರಾದ
 ಚರರನಟ್ಟಿ ದಡವಲು-ರನೆಳ್ಳದುನಗುತಿಹನುಧನ್ವನಂತುಡುಕಿಪಿಡಿದೂ |
 ಕರಯುಗ್ಧಮಂನೋಳ್ಳಂಭಿಗಿದುತಂದರತಿ
 ಭರದಿಂದರಾಯನಿಬ್ಬೆಡೆಗಾಗಿಪಾರಜನ
 ರುಜನಂಪರಗಾಗಿಕದ್ದಾತನಂಕೊಂಡುಬಪ್ಪಂತೆನಿದ್ದುರದೊಳ್ಳೂ ||೧೪||
 ಕಟ್ಟಿಸುಹಿತಾಗುಧನ್ವಂತಾತನದಿಗೆಪೊಡ
 ಮಟ್ಟಿಡೆಕೆರಲೈಲವೊಮೂಢಾತ್ಮನೀನಿಂನ
 ಕಟ್ಟಿಲೈಯನುಡುಕೃಪ್ಪನವೀಕ್ಷೆಯಂಮರದುರಣದುತ್ಸಾಹವನೆತೊರದೂ |
 ಕಟ್ಟಣದೊಳ್ಳೇಕೆತಳ್ಳುವಿದೆಯೆಂದುಕುವರನಂ
 ಧಟ್ಟಿಸಿಮರಾಳಧ್ವಜಂಕೇಲೈಡ್ಡದಿಗಿಟ್ಟಿ
 ದಿಟ್ಟಿಯಿಂದಂಜುತೊಯ್ಯನಿಲಟ್ಟಿ ಕೆರಸಿಬಿಂನೈಸಿದನವಂಪಿತಂಗೇ ||೧೫||
 ಸತಿಸಂತತಿಗೆಬಯಸಿದಿನಗಲ್ಗದುದಿಂನಿಲ್ಲ
 ಮುತುಸಮಯಮೆಂದೆನಗೆವೇಲೈಡ್ಡದಿಲ್ಲದೆನೆನೆ
 ಕೃತಕಮಿದುನೂಕೀತನಂಕೃಪ್ಪ ದುರುಕನದಾಲಮೊದಗಿರಲಿತ್ತಲೂ |

royal race. And, not seeing, amongst the forces, his powerful son, was wroth.

14. Beholding his ministers who stood near him, the king gave command to Sumati ; who despatched cruel messengers. These dragged Sudhanwa, who laughed ; violently seized him, bound fast his hands with cords, and, to the amazement of all the people, quickly brought him to the king, with harshness as though they brought a thief.

15. Sudhanwa, bound, cast himself at his father's feet. Ham-sadhwa, incensed, reproached his son : " O fool ! Knowing my command, why have you been indifferent to the sight of Krishna, put away martial ardour, and loitered in the city ? " Sudhanwa heard, fixed his eyes on his feet, and, with mingled fear and shame, slowly said to his father :—

16. " My wife detained me, and I stayed behind."—"A mere excuse ! Thrust him forth. The time when an opportunity of

ಇತರಧರ್ಮದವೇಶೈಃ ತತಃ ಸರ್ವಕರ್ಮೈಃ
 ಹಿತಕಂಠವಿವಿಧತರಂಜನಗೋಂಜಿವದಕೇನಿ
 ವ್ಯುಕ್ತಿಯನನಲರಸನಾಜ್ಞೆಯೊಳ್ಳವರಪೊರಗೆಚರೈತಂದದಂಪೀಳ್ವರೂ ||೧೬||
 ಆಚರನುಡಿಗೇಳ್ವ ಕಂಠವಿವಿಧತರಂಽದು
 ವಾಚಿಸಿದರೆಲೆಹಂಸಕೇತುನೀನೇನನಾ
 ಶೋಚಿಸುವೆನಿನತನಯನಮೇಲಣಾಕೆಯಿಂಭಾವೈತಪ್ಪದೆಮಾದೊಡೇ |
 ಯಾಚಂದಕಾಪುರದೊಳ್ಳಹುದಿಲ್ಲ ನಾವುಸ
 ತ್ಯಾಚರಣೆಗಾರುಕ್ತಾಂಗದಹುಚ್ಚಂದ್ರ
 ಭೂಚಕ್ರಪಾಲಾತ್ಮಜರಮೊಗನೊಡಿದರೆಹೇಳೆಂದುನುಡಿದರವರೂ ||೧೭||

seeing Krishna occurs, is the time to attend to other duties elsewhere! Forsooth! Call to me the *puróhitas*, Shankha and Likhita. We will ask them what is the expiation for this," Hamsadhwaaja replied. At the king's command, messengers came, and informed them of it.

17. Hearing the messengers' words, Shankha and Likhita came, and said, "What, O Hamsadhwaaja, are you deliberating? If, from affection to your son, you break your word, we will not remain in Champacápura. Tell us! For the sake of truth, did the emperors Rikmángada¹⁷ and Harisohandra¹⁸ regard their sons?"

17. A universal monarch who caused the *yékádashi*, a fast on the eleventh days after new and full moon, to be so strictly observed, that all the dead were taken immediately to the heaven of Vishnu, and the kingdom of the god of death became desolate. He complained to Bramha, who created a beautiful female to ensnare Rikmángada. She presented herself to him as he was out hunting; and married him only on condition that he should obey her in everything. She prevented his observance of the fasts; and when his son interfered, commanded him to slay him. Rikmángada, bound to fulfil his promise, seized his sword, and was about to strike; but Vishnu appeared, and prevented him.

18. An emperor who was famed for his truthfulness and integrity. In an assembly of gods and rishis, his integrity was declared to be impregnable. Vishwami-

tra engaged to make him swerve from it, came to him in the disguise of a bramin, and received the promise that whatever he asked should be given. He asked for a heap of gold as high as he could fillip a cowrie shell, standing on the back of an elephant, in order to perform a sacrifice. The king's treasury and his whole dominions were emptied to no purpose; for Vishwamitra had engaged the rats to convey the gold from beneath, so that the heap should not rise to the required height. The king sold his wife and child as slaves to a bramin, and himself to an outcaste. (Who were both illusions, to try Harischandra.) His master appointed him to watch the ground where the dead are burned; the employment of the vilest outcastes. His son was killed by the bite of a snake as he was gathering wood for fuel; and when his mother brought him

బుల్లకరననాగుమతియంకరేదుపేల్చెన్
 బల్లనంకటాడపురితత్తత్తేల్చెన్
 భృగుగనీనలవనోదయనాజ్ఞేయంమారదాతనకృగళంకట్టిసి
 భల్లభల్లనేకుదివేణిగోపరికాయ్వుల్లి
 గిల్లతరిసిపొత్తు పోలురిపేగోరడగల్
 నల్లవల్లసికల్లకల్లసుతిదసుధన్వంగేమరుగుతనజీవనితేందనూ ||౧౮||
 తాతనినగంతాగబుడుదేలొక్కేకవి
 బ్యాతనభిమానియెనీవకంఠాందరం
 మాతాపితృప్రియంకొలదిదంకొలమలంగుబిసకలగజ్జననవి
 నిలిచిదనాజారనందననుత్తమం
 దాతనింబిగుగుణముల్ల కువరనింన
 నితత్తత్తేల్చెన్తత్తకట్టిబల్లకల్లసువేనీందోదవనితేందనూ ||౧౯||
 అంజబేడలేనుమతినిగిల్లగలిదకేమన
 మంజరివిడువనల్ల తానినేగంధమఁ
 మంజరిదనదేదుదిల్లాడవదొల్లహితరొల్లొప్పయాడిమదిపొడలిదూ |

18. Then the king called Sumati, and said : " Plunge this scoundrel into a full caldron of boiling oil." In obedience to his sovereign's command, the king's minister bound his hands, had him brought to where they heated the caldron of fiercely boiling oil, put on large logs of wood to increase the flame, and, yearning over Sudhanwa, addressed him :—

19. " My father ! May it be thus done to you ? Renowned above all the world ; honourable ; a servant of Vishnu ; beautiful ; beloved of his parents ; skilful ; bland ; happy ; the friend of all the good ; upright ; virtuous ; worthy ; bountiful ; a son endowed with such excellencies ! Alas ! How shall I cast you into this scalding oil ?" He thus replied :—

20. " Fear not, Sumati. My mind does not now shrink from this. Hitherto I have not walked contrary to the rules of

to the cemetery, the king refused her admission, unless she paid the usual fee. She had no means of paying even that, and begged him to remit it. This he refused out of fidelity to his master, though his son could not go to heaven unless his corpse were buried according to custom.

He demanded the marriage badge from her neck in payment. By this she knew him to be her husband ; and told him to slay her first, as otherwise she would not part with it. He was about to kill her, when the gods appeared, and stayed him from his purpose.

ಜಂಜಡದೊಳ್ಳವುದೆಂಬೊಂದುಭಯಮಿಹುದಾದೊ
 ತಂಜನಾದೊನನಂಶರಣೊಗುವೆನಳ್ಳಕದೆಂ
 ನಂಜನಕನಾಜ್ಞೆಯಂತಪ್ಪದೆಹಾಯ್ಕುಸೆನಲನಂತೆಗದೆತ್ತಿ ಬಿಡುಡಿಸಿದನೂ ||೨೦||
 ಭೋಯೆಂದುದಖಿಳ್ಳಪರಿವಾರಮಡಿಗಡಿಕಾ
 ಹಾಯೆಂದುಮರುಗಿದುನಿನಿಂತಳ್ಳವರೆದಾ
 ಕಾಯೆಂದುಪೊರಳ್ಳದೊಡೆತನಕೆಬೇಸತ್ತು ಸತ್ತಾಯೆಂದುನೈಗಿದರೂ |
 ವಾಯೆಂತಕಟಸುಕುಮಾರನಂಕೊಂದನೀ
 ರಾಯನೊವಂಸೆರೆಸುಡಲಿಕಂಬಲಿಖಿತರೆಂ
 ಬೀಯೊಪೊದಮರೇಕೆಜಿನಿಸಿದೊಭೂಸುರರೊಳ್ಳೆಂದುನೊರೆಯಿತಿದು ||೨೧||
 ಹಿಂದೆಪ್ರಹ್ಲಾದನಂಪಾಲಿಸಿದೆಡತದ್ರವದ
 ನಂದನೆಯಮಾನಮಂಕಾಯ್ದೆಗಡಭಕ್ತಗೇ-
 ಖಂದೆತರನಾವಗಂಪರಿಹರಿಗಡದೇವನಿನಂಜಿಸಗೊಂಡದೇ |

virtue. This body ought to fall contending with foes in battle. This grievous death is my only dread. Yet I put my trust in Janārdana¹⁹. Fear not. Transgress not my father's command, but cast me in." By Sumati's direction they took, and lifted, and threw him in.

21. All the people cried out, and grieved with bitter lamentation. "Should'st thou perish thus, thou bountiful one?" they cried, and rolled in anguish. "He has died the victim of royalty²⁰" they said, and bewailed. "Alas! He has thus vainly slain his excellent son. May the king's wisdom be utterly consumed! Why were these angels of death, Shankha and Likhita, born amongst the gods of earth?" Thus they bewailed.

22. "My God! If I speak of thee, didst not thou formerly save Prahlāda²¹? Didst not thou guard the honour of the

19. A name of Krishna.

20. i. e. if his father had not been a king, he would not have been so bound by his word. See p. 204, v. 46, n. 84.

21. Prahlāda was a devout worshipper of Vishnu, the foe of demons, of whom his father, Hiranyakashipu, was one who had obtained the gift of immortality except from Vishnu. For his devotion to Vishnu, Prahlāda was persecuted, and

put to the most cruel tortures by his father; but his love of Vishnu was "fire to the forest of his sufferings." One day his father called him, and asked "Where is Vishnu? Can you show him to me?" Prahlāda replied: "Say not, 'he is here, and not there;' wherever you think of him, there is Vishnu; he fills the universe." Hiranyakashipu struck a pillar that stood near, and asked, in a rage,

ಯಿಂದುಮರೆಯೊಗುವಡಾರಂಕಾಣೆನಕಟಗೋ
 ವಿಂದನೀನಲ್ಲ ದೇವಿಜಾರಿಸುವಲ್ಲ ಸಲ
 ಹೆಂದವಂಚಿತ ದೋಳ ಕೃಷ್ಣನಂಧ್ಯಾನಿಸುತನಿಭೆಯದೊಳ್ಳುರುತಿಡೆನೂ ||೨೦||
 ಜಯಜಯಜನಾದೇವನುಕುಂದಮುರಮದೇನಿ
 ಜಯಮಿತ್ರಗೋವಿಂದಪಕ್ಷಿನಾಹನಕಮಲ
 ನಯನಪೀತಾಂಬರಭುನಶ್ಯಾಮಹಂಕೃಷ್ಣವೈಕುಂಠನಾರಾಯಣಾ
 ಕ್ಷಯರಹಿತರಾಮಲಕ್ಷ್ಮೀರಮಣನತಜನಾ
 ಶ್ರಯಧೇನುಭಕ್ತವತ್ಸಲಕೃಪಾಕರಮಹಾ
 ಭಯನಿವಾರಣನೃಪಿಂಹತ್ರಾಹಿಮೆನುತಿಡೆನಾಸುಧನ್ವಂಸುರೆಯದೇ ||೨೩||
 ಅರಸಕೇಳಾಕ್ಷರೈಮಂನೋಡಲೆವೆನೀನೋ
 ಲರಿಗೊಂಡುಕಡುಕಾಯ್ದುಧಳಧಳನೆಕುದಿದುಕ್ಕಿ
 ಮೊರೆವಕಟಾಹತ್ಯೆಲಂಮೈಗೊಗಯಿಸುವಬಾವನದಂಪಾಗಿರೇ |

daughter of Drupada²²? Dost not thou always remove the distress of thy worshippers? I see none else to whom I can flee for refuge. Alas! Govinda²³! Besides thee, I have none to care for me. O preserve me!" Thus Sudhanwa, in heart, meditated on Krishna, and was fearless.

23. "Victory! Victory! Janārdana! Mukunda! Foe of Mura! Friend of Arjun! Govinda! Who ridest upon the eagle²⁴! Lotus-eyed! Yellow-robed! Cloud-complexioned! Hari! Krishna! Vy kuntha! Nārāyana! Imperishable! Rāma! Lord of Lakshmi! Safe refuge of them that trust in thee! Lover of thy worshippers! Mine of mercy! Remover of dread! Man-lion²⁵! O preserve me!" Thus he called without ceasing.

24. Hear O king, a miracle! The oil of the caldron, blazing so that the eye-lashes were burnt off by merely looking at it, fiercely heated, bubbling, boiling, rising, roaring, was as cool to his body as the delightful sandal ointment. His hair was not singed; the beauty of his person was not diminished; the garland of *tulasi*²⁶ flowers on his neck was unfaded; the flowers in

'Can you show him here?' The pillar opened, and Vishnu, with the body of a man, and a lion's face, issued from it, and tore Hiranyakashipu to pieces.

22. See p. 133, n. 45.

23. A name of Krishna.

24. Or, the kite; which is sacred to Vishnu, and called, the king of birds.

25. See p. 214, n. 21.

26. A small shrub sacred to Vishnu.

ಕೊರಗದಾತನರೋಮವಡಗದಗದನೋಂಪು
 ಕೊರಳತುಲಸಿಯದಂಚೆಬಾಡದುಮುಡಿದಪೂಗ
 ಲೆರೆಗುಂದವರಲ್ಲದುಸುಧನ್ವನಮುಖಮಿತ್ರೋದಯದಕಮಲದಂತೆ ||-೨೪||
 ಕಂದುಬೆರಗಾದುಡೆಲ್ಲಾಜನಂಸ್ತುತಿಸಿದ
 ರುಪಂದರೀಕಾಕ್ಷನಂಬಲಕಲಿಖಿತಂಬಾತಿ
 ಗೊಂಡಿವಂಬಲ್ಲನ್ನಾಸ್ತಂಭಮಂನಾರಿಕೇಳಂಗಳಂತರಿನೇ|
 ಕೊಂಡುಬಂದೆಲೈನೀಗ್ಗಳಂಸುರಿಯುಲರಿನಭೋ
 ಮಂಡಲವನಪ್ಪಳಿಸಿಹೊಡೆದುದುಪುರೋಹಿತರ
 ಗಂಡಸ್ಥಳಂಗಳಂಸಿಡಿದೋಡ್ಡಲಾರಲುಂನಗುತಿಡೆನಾಕುವರನೂ ||-೨೫||
 ನಿಶ್ಚಲಹೃದಯನಾಗಿವಿಷ್ಟುನಾಮಂಗಳಳಪು
 ನ್ನತ್ತರಣೆಯಿಂದವಂಸುಖದೊಲ್ಲರುತಿರೆಕಂಡು
 ಪಶ್ಚಾದ್ವಿವೇಕದಿಂದುರೆನೊಂದುಹರಿಂಕರದೋಹಮಂಮಾಡಿದಾ|
 ದುಶ್ಚರಿತಕಾವುದನಿಪ್ಪುತ್ತಿಗಳಿಲ್ಲೆಂಬ
 ನಿಶ್ಚಯದೊಳಾಗಮರಣಾಂತವೆತನಗೆಪಾ|
 ಯ್ತೆತ್ತಮೆಂದಾಕಟಾಹದೊಳ್ಳುದಿವೆಣೆಯೊಳ್ಳುದ್ದನಾಲಿಖಿತನೂ ||-೨೬||
 ಆತಪ್ರತ್ಯೇಲದಕಟಾಹದೆಡಿಲಿಖಿತಂಗೆ
 ಶೀತಲಸ್ಥಳಮಾದುಸುಧನ್ವನಸಂಗ
 ಮೇತರತಿತಯಮೊಹರಿಭಕ್ತರಂಸಾದಂಗೆತಾಪಮಿದ್ವುಡೆಬಲ್ಲಾ|

his hair unwithered ; and his face expanded like the lotus at the rising sun.

25. All the people saw it, were amazed, and praised the Lotus-eyed. Then Likhita, enraged, called out, "He is skilled in conjuration of fire ; bring young cocoanuts²⁷." They brought, and poured in the young cocoanuts ; the flame struck the sky ; and as the bursting shells flew, and hit the cheeks of the *puróhitas*, Sudhanwa laughed.

26. Unwavering in heart, he was happy by repetition of the names of Vishnu. Seeing which, Likhita, repenting, and greatly distressed, assured that nothing could atone for the wickedness of conspiring against Krishna's servant, and that death alone was fit punishment for him, threw himself into the caldron of boiling oil.

27. The midst of the caldron of blazing oil was a cool place to Likhita ! How astonishing was the influence of Sudhanwa's

27. The water of which greatly increases the flame of burning oil.

ಅತಃಕೃದಿವಿಂಶೋಽಯೋಽಸುಖದೋಽಕರಹಂಸ
 ಕೇತುವಿಸ್ತೃತನಾಗಮಂತ್ರಿಗಲ್ಲೋಡನಿಬಂದು
 ಪ್ರೀತಿಯಿಂದವರೀರ್ವರಂತೆಗದುತಕ್ಕೈಸಿದಂಸುತಪುರೋಹಿತರನೂ ||೨೭||
 ಪಂನೀರಮಿಂದುದಿವ್ಯಾಂಬರವನುಟ್ಟುಬಾ
 ವನದಿಗುರಂಗೈಲ್ವಕಮರ್ಲಗ್ಲಂಸೂಡಿ
 ಸಂನುತಸುಯಜ್ಞಕರ್ಮವನನುಕುಸಿಕತ್ತುರಿತಿಲಕವಿಟ್ಟುಭಣೆಗೆ|
 ರಂನದೊಡವುಗಲ್ಲನನುಕುಸಿವೀಳೈಯಗೊಂಡು
 ತಂನುಘುಹಿದದೇವಪುರದಲಕ್ಷ್ಮೀಪತಿಯು
 ನಿಂನುಕಂಡವೆನೆಂಬಹರುದ್ದದಿಂಕಳೈಯೇರಿಮೆರದಂಸುಧನ್ವನಂದೂ ||೨೮||

presence! Can any distress befall him who associates with the worshippers of Krishna? As they both were in the highest enjoyment in the midst of the boiling oil, Hamsadhawaja, amazed, came with his counsellors, affectionately took them out, and embraced his son and his *puróhita*.

28. Then, having bathed in scented water, dressed himself in splendid garments, anointed himself with sandal, decked his hair with lotuses, applied the most esteemed perfumes, made the musk mark on his forehead, adorned himself with the choicest jewels, and taken betel, Sudhanwa shone beautifully with the joy that he should now see Vishnu of Dévapura, who had preserved him.

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I 67

II 38

III 72

IV 71

V 34

VI 67

VII 48

VIII 34

IX 50

X 8

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